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George be safely
Cancer

Southely be
Cancer

Northely be
Libra

Southely be
Cancer

Libra
Scorpio
Gemini
Cancer
Virgo
Capricorn

howes wanting in y^e first booke of first
Chap: of 5 p:ts in y^e 2^d ^{part} Chap of first is
wanting & Chap of 3: 4: 5: 6:

~~Exacted to be paid~~

nam

24
4
O lord god the mighty Jehonah thou searcher of
secrets unto whom nothinge is hid, or unknown
the way, or how, or what, or when, or how, or when
beginning any thinge, no doubt his foundation is
upon the sandes of the world, which shall be raised away, and
the monable maner of the state of uncertainty
and imperfection. Send comfort from heaven
(most mercifull father) that done of light
that by the work of the same I may en-
gineer my selfe & all my doings, after
thy desire will and pleasure, grant
good lord I beseeche thee that whatsover I
begin at this time, or whensoever, it may
be grounded upon thy sacred lawes, lawes
& that I may consist of desires nothinge
but that may be consonant and agree-
able to thy will, grant also that I
may have grace & Michael's strength
that may be the source of true confidence
in thee I may be able to subdue &
vanquish Satan and all his sug-
gestions by the death of my saviour J.C.
Amen

I have god let not pride sermont & onen
my hart, nether let myght eyes b fearly
elimated and rusted for, let me attribute
nothing to my selfe nether myngys
of sette for given straits of misteayes
contrarye to god good will & plesshure
of Jhus xpt his love & myst pfecte
begynnyng of all thyngs. But O good
god let all my will and desyer be to
be myst hurreing to god, godd mead &
hurreing to god godd not godd salt
give me, am is at any time from
advantage from me his straites milled of
consolatio not proceede from godd knowe
ledge of his son my love & favour as
Jhus xpt, y yet want me his godd
that I fall not into dyspoure of love
but let me endmore hope & trust in
his, not in mynt & pvarable resten
not is pvarable in his doode of
Jhus xpt my only favour Amen

entolone 5

Ex tractatu

Segno Royer baro da nmeta

Tractatus de iugromatia L. 20. B.

Dividitur namq[ue] hoc opus in quatuor gener-
alibus partibus. Scilicet in dispositione a-
gentis, in abstractione respondentis in connotatione
sua et in compositione quorundam effectuum.

1. Primum igitur tractatus continet sex
capitula. quorum primum est de signis principalibus
2. Secundum de signorum deformatione.
3. Tertium de immutabilitate agentis.
4. Quartum de terminis et de terminorum dispositione
et omnibus secretis continetur.
5. Quintum de signorum compositione ac thesauris
et sigillorum actione.
6. Sextum de temporibus correspondentiis for-
tibus sigillorum et generaliter signorum, secundum
quibus operationibus impossibile est quod quid
agatur ad opus iugromatie.

Secundus tractatus est de modo connotandi
et continet 6. cap.

1. primum est de agnitione fructu et varietate
2. Secundus est de adoptione dignitatis
3. Tertius est de huiusmodi inveniendis.
4. Quartus de collegio notitiam ad alligandos
signos et eos ad videndum.

Omni de rehortatione quare libet per amorem
ut cariter respondent ad quesita et nulla
sunt metuentur.

Sexta est de familiaritate per ut tibi staret
indemnita corporalia et facta tua perficiunt
ad tui desiderium sine fraude.

Ex tractatu de 3 parte huius libri
dimittitur in 6. cap: quare primum est de
remotione per et pro amor infidelis.
Secundus de Inmisibilitate.

Ex de de confortione amittitur

Quarta de fortunarum imploratione

Omni de equo semper tibi parato et de
Amatitia quare libet per fact.

Sept de maritibus et amor commendis
vel propter secundis.

Quarta pars et ultima dimittitur in 6
cap. 2^m est de recognitione carum per
2^o de quibusdam modis ad restringendum
et tendens per in volens. 3^a ad inhi-
bendum eorum sine negatione vel mora
4^m ad fortunam perinde ecclesiarum et amicorum
5^m de studiis quare libet recognitione carum
6^{ta} et ultimam ad innotandum visis et per
ammonias pro tunc extrinsecus complendis.
quare quidem innotandum raro emittitur
istis

His opibus, ideo feruis et libant idem
poteris opus subire, quia in hoc qd ea lesa
amat et reprobet inuicem et fortitudo
erat tanta propria sacrificia. Sed
pro ferro scias quod si observans precepti
hinc libelli, absq; aliquibus sacrificiis vel
similibus semper tibi parat et adhibere spem
habebis quod volueris. Et quod plurima
bona possis acquirere et mala si vis
quod non licet proderat. Et quia hoc
secretum fuerit thesaurum semper multiplicem
quia in diebus si quis tempora, horas et
minutos et secunda voluerit observare
seruat et absq; timore poterit qd voluerit
optime proficiat. Observato ante seruit
in ipso tractatu et diligenter est finis
sermonis. Imprimis igitur fit hec regula
generalis sine quacunque quod nullus est opus
in hac arte nisi mundus fuerit, non solum vest
libris, sed etiam sit conscientia pura et
immaculata et debite pro commissis peccatis
confessus et mundus, tunc ad hanc artem
audiat et accedat quod quilibet necessitas
que postea veritatem
Secunda regula est hec quod impossibile est
hec fieri sine sanctitate familiaris mundo et

Et honesto, causetur p[ro]prio et eis reservationib[us]
Ampli p[ro]p[ri]etate et Enstib[us] fidelit[er] it[er]na et
de motib[us] r[ati]o[n]is reservationib[us] debet p[ro]p[ri]etate
quia s[un]t p[ro]p[ri]etate Ambo vel enst[us], v[er]o aut
inqua[m] habebit q[ui] p[ro]p[ri]etate

¶ Tercia regula est hec, q[uo]d impossibile est
aliquem deficiat in hoc op[er]e, nisi diligenter
obseruet tempora h[ab]eas motib[us] vel d[omi]ni, et
specialit[er] h[ab]eas, et quado p[ro]p[ri]etate v[er]i volu-
rit s[em]p[er] v[er]o d[omi]ni linea s[un]t indit[us]
m[er]ita et adu[er]sa et p[ro]p[ri]etate s[un]t p[ro]p[ri]etate
in edu[er]sib[us] quia hoc s[em]p[er] diliget s[un]t

¶ Quarta regula est hec, q[uo]d in op[er]e volu[n]t[er]
in d[omi]no, s[em]p[er] et indit[us] op[er]at et
v[er]o d[omi]ni linea vel l[ine]a s[un]t p[ro]p[ri]etate
et no[n] dupl[ic]it[er] m[er]ita et adu[er]sa
et s[un]t et c[um] s[un]t m[er]ita vel m[er]ita l[ine]a
quia alit[er] s[un]t m[er]ita accedat quia m[er]ita
m[er]ita m[er]ita diligunt. Vnde s[un]t
p[ro]p[ri]etate et in d[omi]no reservatione s[un]t
t[er]m[in]es volu[n]t[er] in qualib[et] v[er]sib[us] s[un]t.

¶ Quinta reg[ula] est hec, q[uo]d in om[n]i op[er]atione h[ab]eas
motib[us] op[er]at op[er]at no[n] p[ro]p[ri]etate s[un]t
nec temptatim ac r[ati]o[n]is acindere sed bona
fide et s[em]p[er] s[un]t in d[omi]no s[un]t et v[er]o s[un]t
si

Ingentis sibi subiciat quia aliter indubio
Delicat et si oratio tua sit bona reposita
timida visibilis et temeraria in mixto
sint nulla vel totaliter onerata et fraudulenta
nota. Sexta regula est hec, quod in omni oratione opt
aer: aerem esse clavam et non mobilis et primum
desus orientis et quantum potius in sole
operari omne quia sol in talibus habet multa
influentia, et spiritus in solaribus radiis aerem
vere appetit.

Septima et ultima regula est hec quod in
omni oratione thymosmas tribus orationibus
desus animam non audire missa.

Octavo. Cipriano erat pitissimus in se
lute et opa tunc secretissime custodi
debent de quo hoc omnia consuetudine colligi
et fideliter in latine translati multosque com
parari, nec quibus dubitet de vultu huius
edictorum quia indubio habet regulas et alias
requirit in ipsa tractata deinde quibus
diligenter observant desiderium simul atque
omni fallacia poterit obtineri.

Sequitur de observantibus regulis. prima
observantia est ista ut semper presens sit
ante orationem ab omni coitu vel pollutione
naturali et ab omni venerea uxoria ab
stinens, et ea quae fecerint nisi praedicti
doni renobis. Secunda observantia est quod

quod in omni operatione oportet se purgare ungues
lanciat pedes bastamq[ue] tua[m] radere 3a est
hoc, quod in omni commutatione opt[ime] te esse
orientem 7 tibi, occidentem 7 tibi austrum 7
7 tibi et 7 tentum versus commutationem ite
7 tibi 7 so. Quarta est quod quoties
lamina[m] tetigeris nominis dei ad ostendend[um]
spiritibus, opt[ime] quod in similitudine scripti in
tibi in corpore balthamo genibusq[ue] fleorib[us]
tibi ostendat. quinta regula et ultima
est hoc, quod ambo semper debet in sinistro
digito sinist[er]e manus portare, cuiusq[ue]
forma et figura in suo loco dicemus.

Sed in omni consideratione istius
operis ut ante dictu[m] est procedere debet
agentis iudicia et in hoc viz: in hostib[us]
in vestra barba et specialiter in regina
lecturam. nam si homo fuerit in te fuerit
vel in tuis hostib[us] vel in anima iudicia
dedignabitur sp[irit]u te accedere tanquam
ad indignu[m]. annu[m] in capto regno qualis
eccehimus.


Primo p[ri]mo confessione
oportet se purgare. Invenire ad in te p[ri]mo
congruente vivit intrare desiderandis,
et deinde dissona in ingressione ut dictu[m] est
et postea fac fieri baltham de filiis lani

Cum autem desideris et intus in hora q̄ vel 7
eiusdem diei in principiu vel p̄ mediu horę vel
minu vel p̄ magis ut volueris saltem p̄ q̄
hora in balnea nō excedas eandē. Item si
molit̄ fruendo p̄dare p̄dicas, et diligenter te
a p̄tuitudine p̄p̄nsas, p̄ q̄ m̄datus p̄o
quatuor horę in lecto m̄do p̄uamino amodo
et m̄no et p̄am̄ omibz m̄nt̄ lotis q̄ntas
Deinde surgas et ad opationē q̄m volueris
festinus habitu eandē p̄ino elect̄ modica re-
fectione vel de aqua et pane in quibusda
p̄stientibz, quia carnis ante opationē non
aut̄ am̄das m̄dare, nec ieiunio stomacho ad
opationē accedas, ne forte timore distormi p̄-
p̄atibz horę q̄ incipias q̄ fatigationē
admix̄ sit non poteris q̄ est talis p̄uolū
P̄ino vero in opationē p̄ a limine carnis
te custodias q̄ tres horas et in lecto q̄
estis valde p̄ molli si in nocte fueris, si
vero in die ab aspectu solis tantummodo te
abstineas, et tunc surgens m̄dare q̄
volueris et si forte in nocte subsigneti
aliqua opationē p̄ficeris volueris ita ut
diximus comedere poteris sed omnino ab esu
carnis abstineas et in omibz istis opationibz
sem̄ p̄uolū laborant̄ ad ieiunium faciunt in quibz
fueris poteris et in d̄m̄tis omnino carnis

De alienis nisi soli sacerdoti vel socio suo tunc
primis ventis qui in diebus amplius non habebis
propositum. Deliberatis enim regulis
generalibus ad operationem necessarios et dispo-
sitionem agentibus debite considerat, minus
de locis ubi operationes debent fieri aliquid
est dictum. Habeas igitur camera struere
et lincia quadrata, in quibus quilibet quod dicitur
latent sit fenestra ad latitudinem primis mltis
vel modico magis, et sit camera sic san-
cta quod una fenestra sit versus orientem ab
versus occidentem alia versus austrum et ab
versus septentrionem et sit camera latitudinis
ad minus 22 pedum vel ad magis 34
pedum in quolibet latere quadrato, et sit
superficies terre sine arena lapidibus
cubulata, et sit superficies terre sine
regulat recta et plana et in recta facere
possis vivendum aperire et in eis scribere
regula: litera ac nomina ita ut possint
videri planissime habereque sub una de
fenestris lectum de novo stramine et bene
lectum mundissimum et odore vivens suspensum
ut si con: tua lectum expositum sit
in dimisio operum postremo ppendens
Sit lectus tunc in orientem vivendi, et in
iacendo in lecto tuo actu adimplere possis

De dimensis operationibus requisitis mensa ligni
derivari ad longitudinem tam cubitoz et ad
latitudinem domus cubiti et semis, et sit
superposita mensa ad superponendum eam
de lignis leni, habeatq; mappam non bene
lota in aqua rosarum bene mundatam et lino
nono intellus in manibus albis et
sanctificatis viz lecta camera, mensa mappam
intellus et quibuslibet ibidem fuerint, ad
opus tam te utat et si hoc et posterius o-
deretur digni fuerint, indubie qd quibus
habebis. Cap. 5. De dispositione vivulorum
et agendi circa quos scias qd te in
dimensis operationibus dimensio uti vivulis. Sed
tam tria modis vivulorum in dimensio admi-
nistrantur non sufficiunt et omni operatione
Ita ad restringendos spiritus aures et Ignotos
vivos vivulos sufficiunt in dimensio nominum
aditionibus et omni operatione, qui aditiones
patentur in vivulis et quibus in suis
operationibus. cum sequitur de fontibus aquarum
construendis. Aquarum spiritus et vivulus
construuntur visis construentibus, et hoc
mediate flos aqua pluviali, alii per fontem
alii restringuntur in loco fluminis et videtur
sed in flos verissimus est hoc constructio
et id est illo loco ponitur qd flos tenet et
alii spiritus alii vivulus habent vis appropriat

In q^o constitum^{us} q^untum ad exom^{us}, q^ui om^{es} s^unt
viventi in s^uis p^{ro}portioⁿib^{us}. Et hoc
notu^m q^uod iniqua^m dicit^{ur} viventi^{bus} maior^{is} 25 m^o
p^{ro}portioⁿib^{us} in d^ul^{ci}ta^{te}, t^{er}m^{us} t^{er}m^{us} ad exom^{us}
et in p^{ro}portioⁿib^{us} Salom^{on}is p^{ro}portioⁿib^{us} s^unt
et ut p^{ro}portioⁿib^{us} t^{er}m^{us} p^{ro}portioⁿib^{us} ad m^ultu^m
ut sit habitudo p^{ro}portioⁿib^{us} viventi^{bus}, p^{ro}portioⁿib^{us} i^{de}o
noⁿ excedunt. H^{ab}et^{ur} vero q^uod t^{er}m^{us} ad
viventi^{bus} p^{ro}portioⁿib^{us} in locis s^uis constitut^{is}.
tam^{en} p^{ro}portioⁿib^{us} t^{er}m^{us} s^unt si q^u s^unt

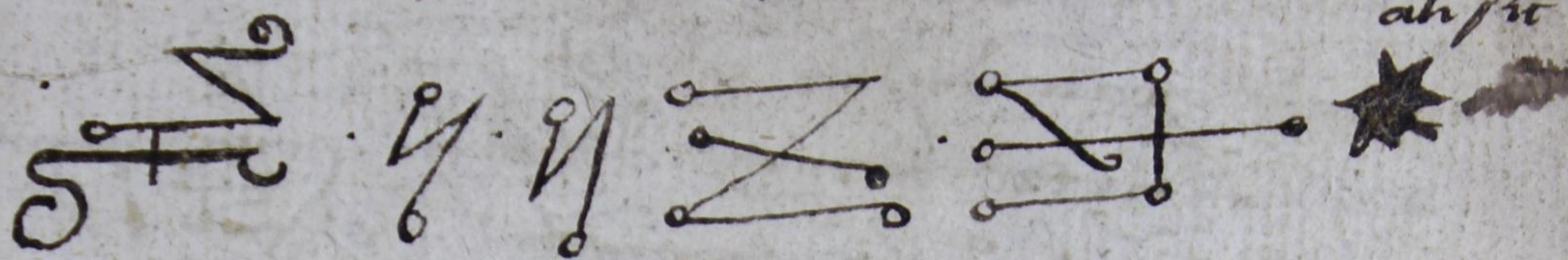
 Si quis dicit
fieri in omⁿi viventi in q^ulibet l^umina q^uia s^unt
h^{ab}et^{ur} m^ultu^m s^unt constituti p^{ro}portioⁿib^{us}, s^{ed}
fallacit^{er} respondet ad p^{ro}portioⁿib^{us}. h^{ab}et^{ur} naq^{ue}
t^{er}m^{us} s^unt 40⁸ l^umina h^{ab}et^{ur} et s^unt
m^ultu^m n^umoⁿ d^ui tetragramaton q^ui
fuer^ut in fronte A^{ron} d^ui omⁿis in l^umina
s^unt et ad^unt i^{de}o t^{er}m^{us} et in
d^ui p^{ro}portioⁿib^{us} hoc ad^unt l^umina et in
Indoⁿis d^ui p^{ro}portioⁿib^{us} et s^unt

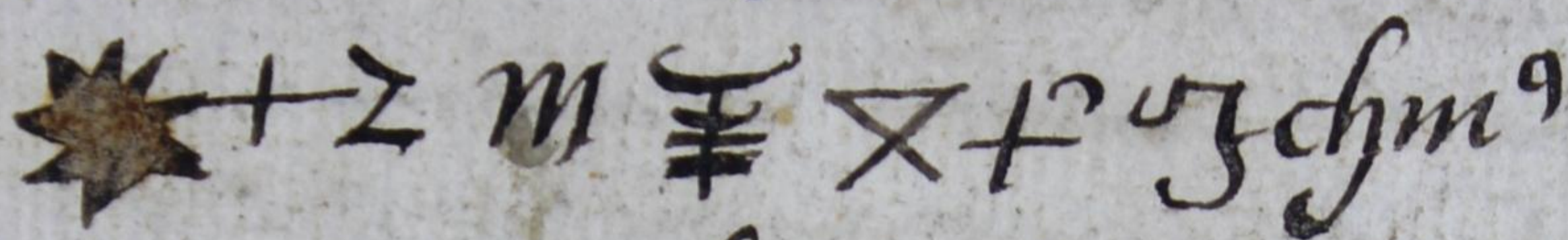
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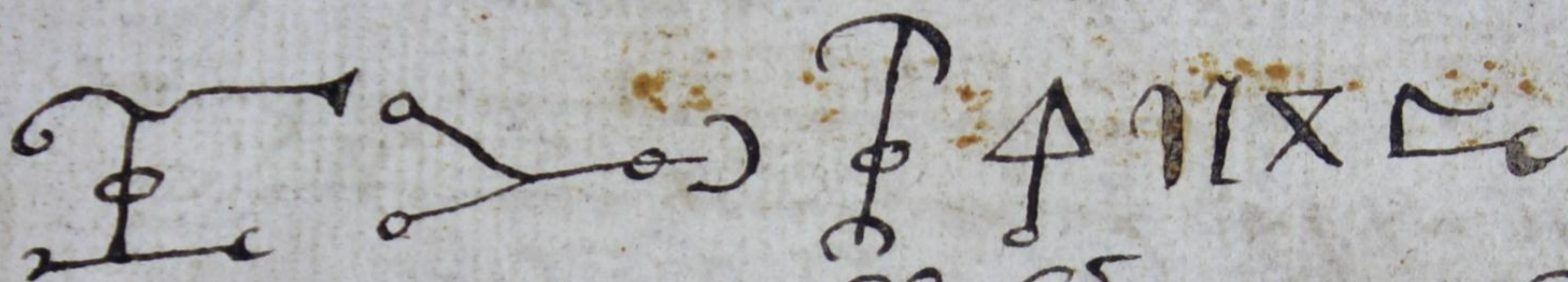
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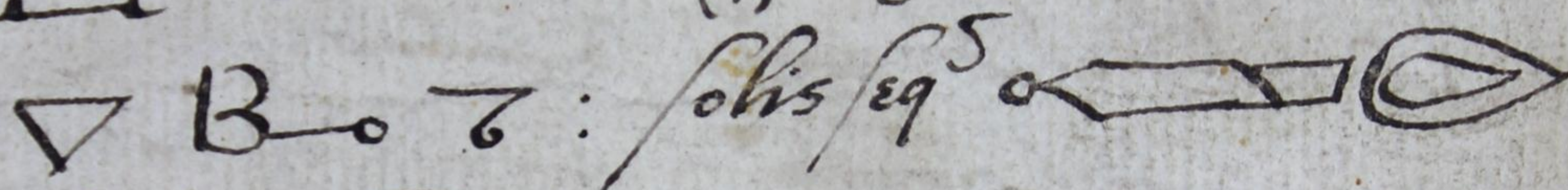
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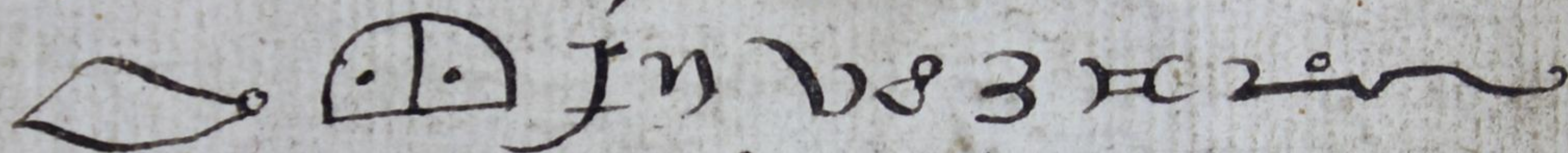


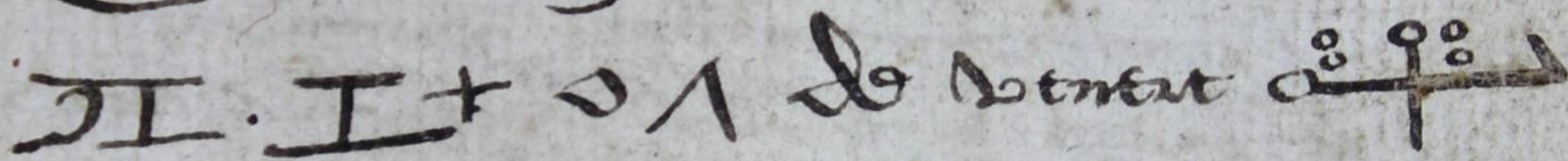


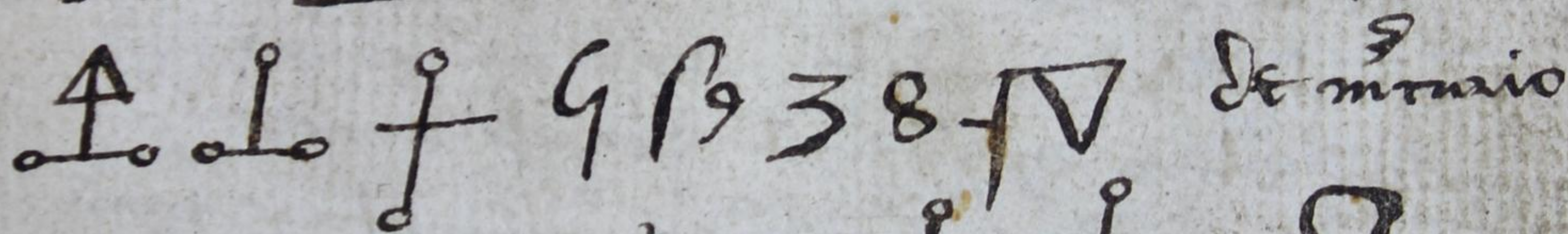
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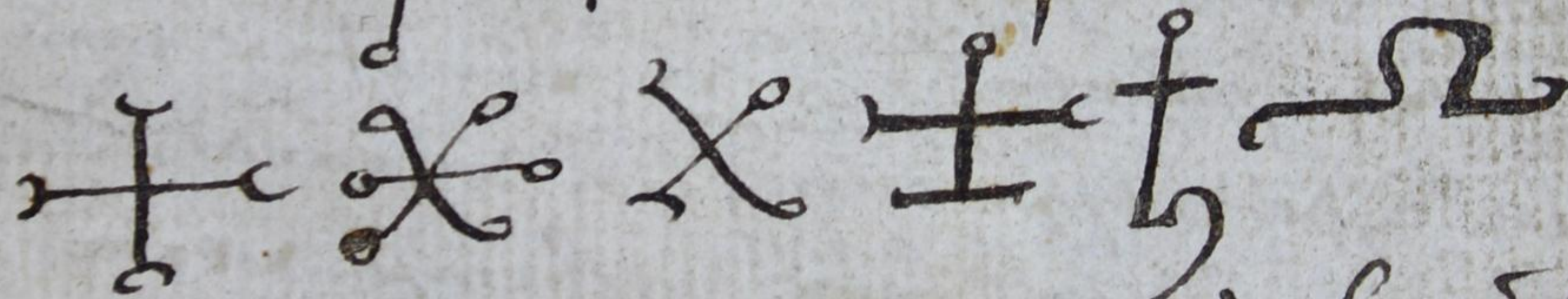


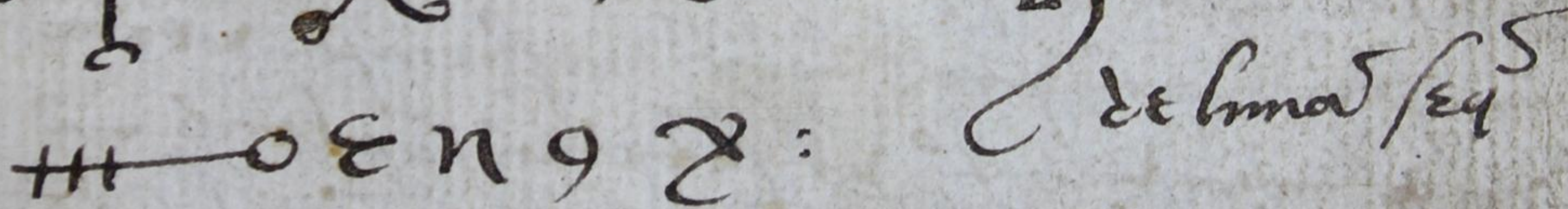


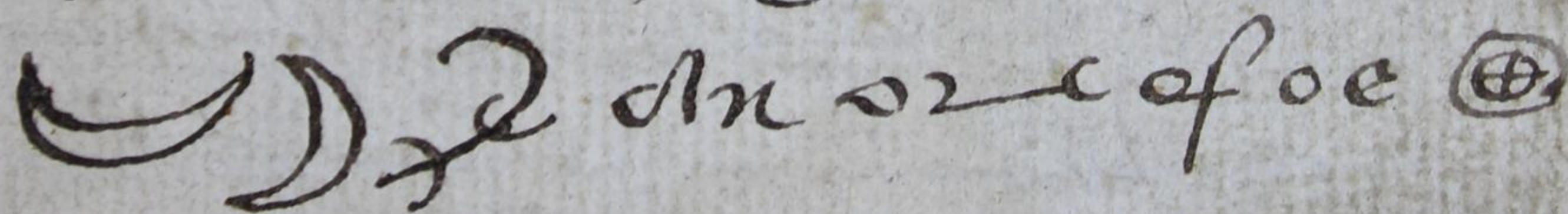












Isti char. stant in suis horis, et omnes
isti possunt fieri in plumbo vel in argento
quod: bene ibi dantur et est in argento
atque vos in manu tua dextera tenet debet
quod opari desiderat. et quodcumque vis
aliquid agere incipere debet in hora ista
planeta sub 9^a sit signatus. et sit in
signato bene intueri et omnia sunt
invenire et in pari numero vel 1^a 2^a 3^a
4^a 6^a 8^a 10^a 12^a 14^a et amplius in hoc
hora 1^a ad signum committitur in eis
agere sed prius scribas committitur
et bene cum recte sequitur.

Item de modis committendi aliquid est dicendum
et primo de conservative necesse requisitis
ad bene fieri committendum. primo igitur
se habere oportet gladium splendens bene
et acutum et constingas. 2^o Simile
tempus et in eo scripta verba omnia
scribas et placitas. 3^o ut planetae tunc
habitas, vel responsum fieri verbum reg-
nabit nam sunt istis responsa verba
dare voluit. 4^o ut scriptum habitas in
laminis et in ea sunt dei nomina scripta
ut sequitur de gladio. primo sit sacerdos et
familiaris indutus veste sacerdotali, qui

Si habet no poteris, sufficit sola et sit
iommens uote ueniens de missa poms et
mndis et stans in camera secreta teneat
gladiu in s manib stas sit qd manib
gladii sit erectu et poms dexte sit
dicens **Conmro** te gladiu admo et opus
te p dntu dei patris omnipotentis p bntu
filii et poms stas, et p oia facta in rob
et in terra et p uirtute beate marie. Vign
matris dmi nri Jm xpi, et p uirtutem
Jocanis euangeliste et p uirtutem dmi
Jndici, et sit oia gladiu uirtutis et mgi
admiratu contra omes dnos Jgnos q
agnatio et terra stas ita ut bti fuerit
qstus, sit stans finis dno uirtutis
mea p fides obediensim. **Exorcis** te
gladiu p dntu pfulgentis uirtutis q in
gladio fortissim de paradiso dnam
eruit, et p salomonis gladiu q uirtus est
in uirtutis poms, et et p lancea latu
xpi Jm pmitteat ut sit oia benedictus
et conservatus et dms noster Jm xpi
et dignetur benedicere **+** et sanctificare **+**
ut contra neqstas fallaciu poms poms
poteris dominare, p uirtutem dei patris
omnipotentis uirtutis in pta pta pta

Deinde potest sacerdos facto staret signacula
in fide trismate super gladium yomibus floris
stulote rano, postea vero elonat se et
accipiat gladium in manum dexteram et ponat
gladium super medium caput manum operari volenti
et dicat. **Tibi** fili mi per virtute sanguinis
Jesu Christi do tibi potestate ut erunt gladium
benedictum tangere teneat lenius et ynternans
valdeas, sic qd in eo lenis operationis in omnibus
exerceat poteris, et ^{per} gladium flammis in
mundum excipit Adm de paradiso sic virtute
hinc gladii omnes fallaces sunt insidias vultus
et dno ad hunc exponit tibi potestate tribuat
et hinc gladium exercendo domum timoribus
non amittas sed ut se obtemperant atq. ut
voluntate tua perficiant qd dno mox fuerit
Tunc pariter surgent et det magis
ad ostendendum hoc facto figi de et
pulvis ad ord no accedat et manet

Deinde accipit Ambr anxon et in forma q
margini dei nom tetragramaton literis sibilis
in ipsis insculps et in medio fac tunc et
postea domatibus omni pino deinde hoc
sacerdos sola indito commet dicat



Et postquam te creaturam dei amice in diem vestis et de
Salomone benedictus tuus benedixit te et
benedixit deo te da filio Iesu xpi formam
figuram et actum hinc regnabit ad quod ordinatus
sit ut sit regis dei testamento beatorum angelorum
luminis formatus si tu Iesu xpi forma dantis
ad sciendum responsum beatorum spirituum commoti
et admirati benedixit vobis ut spiritus
vobis virtute constructi atque nomine tuo fideliter
respondat et omnia virtute ostendat per omnia
semper Iesu xpi qui in patre et spiritu sancto sunt
Admone te deat amice dei per omnia rectorum
insignia, per quod ordinis angelorum, per magnitudinem
dei tetragrammato qui in te scriptus est ut
influencia a Iesu xpi ita accipias ut quibus
cumque spiritibus ostensum fueris, statim ad
quodcumque indicantur, et beatorum virtutem hinc
superditi nobis superasanti, hinc in statu
obedient in effectum, sique obedientem perferant
quousque ab eis licentia expectanda accipiant vel
ut in eis omni sint similes quod non sit verum
sique habeas potestate per me fili ut quousque
in oculis congruis hoc ambo vestis fueris
statim testamini spiritus omnes per amorem
et conservatis per voluntatem Iesu xpi qui in
patre et spiritu sancto sunt in eterna gloria
amens

Tunc affigit sacerdos annulum aqua benedicta et
 postea inungat annulum primo balsamo et eodem
 balsamo et in digito minime sinistro manus ponat
 sacerdos de manu manum et in magistro recipit
 genibus flexis videntur recipit.

Similis est restitutio lamine et obdilat
 esset scriptum in lamine que est in dextera
 et dextera, fuit lamine ad latitudinem
 3^m pollicum super quadratum et de m. p. a
 et venter super dextera parte longe ex parte
 et tunc in penna alba manu et ipse gen
 flexis recipit. sequitur scriptum



Exorcismo te tuatus a dei septem regalibus digi
 nitatis p. sum. n. dei virtute et mensur
 p. sapientia salomo. n. p. virtutibus qui te
 vestis est in signum regni dignitatis et in
 constitutione p. n. p. virtutibus dei iudicii
 et p. angelicas potestates p. n. p. virtutibus
 te adiuu. l. h. m. n. op. n. virtute in hoc
 arte p. singularibus in constitutione virtutibus
 quod habet p. n. et venter habet virtute aut
 quod fuit te salomo et p. n. virtute te obedi
 p. n. n. n. n. Amor

Ann sextum halsenno immutat et sit ex
longitudine domus uncti. hoc fuerit debet
in die q et pfecta in hincumtis innotat
ad hunc ut tibi placet sub.

his Innocentio ab te beatus Innocentius
annunciavit hanc daretur hanc ipse constanter
voluntatem in te et quod

per ipse scilicet. et. for. Innocentius et ipse magister
per Innocentio to ipse per. et. Innocentius ipse by all
per Innocentio per. et. by per. et. Innocentio
et. ipse et. to ipse per. et. ipse per. et. Innocentio
agust. Innocentio et. Innocentio. Innocentio et. Innocentio.
to be Innocentio

in humilitie
O. have ye father and holy ghost the person and one
ye omnipotent not by thy Infinite power and more
hast created heave & earth and all thyngs therein
to layne ab the celestiall creature and goodest
created onto endy one his order & his place
wherem thou shouldest remaine & bene for ever
notwithstandinge of thy creature, but mye than
them to shewe thy place attended and fall on
that holy place not thou hadest created for thy
only good to sit in & to beholde all thy creature
bene beinge in the earth thy footstole. For
each of your & presumptuous hast commanded thy
angel and putt to drive out into the infer
niall parts of the earth called hell heere by
at mye not permit for thy obstinacye & condign
wroth world not end until it fall place
to sit in indignet against & to determine
for thy place a place as now was able to stand
out & knowe of not in the world beinge thy
great king & goddome & befalling beinge thy
god not Satan beinge in the world, for indignet
on him not beinge so great as upon the other
he beinge under him many orders & powers by
thy good governance appointed. For he not beinge
by thy great & supreme do intend to advise & call
the called in a. no person had I desired of
thy helpe & assistance that thou wilt send thy good
angel from above to constreine the to be
obedient unto thy commandments not I come in
thy name thy lord and

20. Baron experimenta

Sequitur primum capitulum de fructu et eade causa sicut aliquos
committit de fructu quicquid quid magna fallit sed prius
videndum est quod dicitur committitur faciendo in die quod
de gladio, amulo, lamina, et septem. fuit fructus in
mensis. **S**extimo die quod per continetur O et C, si
fructus sit luna in parte mea ut diximus quod si non fuerit
fuit primum die vendit sequitur quod si prima die sit in
mundo in parte mea et in mundo partem et tunc fructus quodammodo
voluerit et brevitatem omnia instrumenta tua fructus prima
die luna crepare. Propterea dicitur quod est admirabilem
faciendo quod dicitur est factum quod sol est in auge in die
hoc est martius quod tunc semel fuit in bona quantitate
meteorum quod dicitur constare nec amplius laborare pro
factis. Sed iam ad propositum redeamus. **D**icimus
de fructu. **I**mprimis facies in camera tua bene
disposita ut diximus 7^o die martii hora quod ante
hora nona vel in octava O si sit auge temporis nec
exspectare usque ad hora sexta ante meridiem, sed
quodammodo die fuerit in tempore sit auge et sereno et
in hora quod facias cum tunc in recta ita ut bene vide
atque et sit recte in medio domus ut sedente in eis
et se habendo propter fenestras in camera respiciat
quodammodo partes viz. orientem, occidentem, austrum, et septentrionem fuit
per te circulo ut inferius demonstrabitur in hoc fructu
accipias gladium in sinistra manu tua et amulo
digito primo sinistra manu et septem eleuat in manum
dextra fructus in lamina et 5. septem similitate in septem
amantem indicando intra circulum super solus recte et
dis

Dispositio si volueris vel in scire bene dispositio
si volueris scire tu in tunc ensis et in septu
ante initium vivit, sit in medio vivit quasi in
centro sit quo ensis iacendo super ter et principaliter
intra manibus ensis sedeat respiciendo orientem
sociusque sit si aliquis faceret iuxta punctum
ensis sedeat occidentem respiciendo, et tunc procedens
quod isti duo in vivente omnes partem mundi principales
respiciere possunt. scilicet orientem occidentem austrum et septentrionem
principaliter tamen orientem respiciendo ex parte ultra se
dorsum, et ex utroque latere austrum et boream:

Omnibus sit dante et debite dispositis tenent principaliter
librum super genitricem suam et versus quem prout primo respo-
ciunt scilicet orientem commutationem quo semel dicit, sit
7^o sit sitat versus occidit. 3^o versus austrum et 4^o versus
boream dicendo commutationem omnium et quod in de

stra
cam
nator

tetragramate nominibus in septem litteras fixa et in
ambo flexis geminis utique ostendit et faciet scire
sunt similes ostendit et ut saltem erit scire in
forte danti scire in utroque tunc faciet. et semper
dum manus legentium commutentur in novam suam gladii
manibus teneat in qua sunt septem nist quoniam
versus prout septem ostendit. Dique magister
magna vigilancia legentem semper super librum versus suum
teneat et tractu legat et apto nec respiciendo
videat ultra librum in forte in tetragramate prout
i ex opposito appropinquantes ad eum visum faciant
continue et tunc ostendit videtur magister si ultra librum
aspegerit et sit omnia demerit opus in rebus
totaliter

simpliciter si semel legendum dissolutum fuerit indubio in illo
est negotium non expediret et igitur scire est quod scire
quod respondere possit a quod potest etiam veniet scire id quod
principales scire debet ut illud vel onus vultu
oculis attento fixis super librum et semper in fine unig-
libet commutat quod est in a scire per vultu et scire
veraciter responderet quod appropinquavit scire ad
vivendum, nec amaret in quodamque vultu legem in scire commutat
in libro quod in a scire scire dicitur per scire quod scire
diminuat, et si scire etiam dicitur in scire in scire
abstineat tamen quodam potest. Et autem
scire in scire commutationem compleant quod
ante dixerit et postea modum tunc per scire
et tunc expectantur scire et tunc erit tibi
scire quod scire sunt, quod scire oculis tunc erit
et elevatis ad eos dicitur commutationem obedientiam
scire a scire, et scire libro scire scire scire
respondendo et scire scire scire in scire
scire scire et in nominibus tetragramaton
et scire a scire scire et manum scire in ambo
ostendit et in inceptum genitum scire et scire
scire scire scire scire scire scire et scire
quod tunc scire obedientiam scire, et si
nominatio genitum no scire scire scire scire
scire scire scire et tunc scire scire
vultu ad eos gladium in manum sua scire scire
dicitur quod si no genitum scire scire scire
planetary scire quod tunc scire et ostendit scire
omnes planetary scire et tunc in scire

Quod a pte cognoscere possitis qd talis planete
si fit qd obediunt. **C**onsidera qd qnt est omis
planeta et pta omis et donce pta illig aduait
in riuulo remanere debeat pta nigel dras lpp
ad aduait illig pta dntmo semel conuersionem
qd conuait obedienciale pntz con obedi est h

conuait
obedi

Conmro **Requiro et Admro** vob **Sancti** qm
ibidem ante riuulo statib p illud infinitu
q riuula riuula sunt dntmo fiat et factu est
Conmro vob q ibidem ante riuulo luyabilis apa
retib p bonitate dei q a dnt pnt ad imaginem
sua creatur et vob p iusticia pnta pntia
damnant et pntia omis q nro admittit
pntia et pntia matub pntia
maie dnt omi pntia et p pntia qnt
infert pntia et pntia vob pntia et
conuait pntia de qnt pntia et vob qnt
me fidelis dntia pntia et pntia qnt
pntia obedienciale omis vob pntia.

Conmro vob o pntia pntia pntia pntia
q vob pntia debetis et p pntia
nomo dei **tetragramaton** qnt in pntia
pntia pntia et dntia nro pntia est pntia
nro obedienciale pntia pntia nro
in pntia pntia et pntia nro pntia
pntia pntia et pntia pntia
pntia pntia et pntia pntia
pntia pntia et pntia pntia

De rebus singulis quibus volueris et sine quibus
faciende similitudines vel fallacia mea desiderium
veritatis adimplendis ipso restante tunc vultu
et sapientia Salomonis proutissimum vobis sibi obediens
subiungant et tunc omnipotentis inbeat qui
sine fine vult et regnat **Amen ff fiat**

Anno completo respice ut dictum est si
obedientia fecerint quod si non fuerint
est ut supradictum est. **Amos 9 15**
conmutatio constituit quod per est

conmutatio
constituit

Coniungo vos pater per obedientiam quam vultis
hinc super benedicti nominis dei **tetragrammato**
Deo et in fecistis, et inoffensibilis eiusdem
nominis potentia et per mirabilem ducem
quod de monibus subingant et Annuntiationem
matris matris dei nra **filii dei** per omnia
matrimonium et passionem mortis et suavitatem
et resurrectionem vinctam et oblationem solis
in sua morte et stridore templi in sua
morte et per omnia quae lingua facta
fuerunt in celo in terra et in inferno, ut
in iudicio de omnibus quibus interrogant a vobis sicut
faciendo terram aut mundum ad quod sitas omni
fidelis respondeatis ipso restante tunc
omnis sit vobis honor et gloria **amen**

Una commate completis cessis et ipse tibi
dicit quod vis tunc per fructu dices sic

Conimatio vos sponso vel se sponso ante antedictas
commationis et per illud ineffabilem amorem dei
✠ **tetragramaton** ✠ et per omnes barbas in vineis
et per omnia tribula relictis amica et infonalia et
de ista et fructa vel ablata tali die et monent die
et rem quibus fructus in die in die et quondam
sunt quod hinc per fructu vel fallacia et admiratio
qui venit et regnat mundum. Amen.

Tunc ipse tibi dicit tibi infallibile de illa et
fructu est ubi est et quibus abstulit quod modo.
Similiter completis de sibi et de licentia
sed per consuetudinem quod sponso in amice quibus vis
non legatur quodam temptatus fuerit legem et
perirent ipse et sponso astuti tibi natus
non poterit, si voluit in principio natus, non
potest exire gladium amicum sextum, et
tenet sponso postquam semel elenat ens
semper in manu sua erecta et hoc in diebus quibus
tenet inspicit visum et a visum ut dictum est
quod tenet materia et occasionem videndi faciat
Hec est forma in omni commate de introitu vis
et de vis omibus in hoc arte et in omnibus
vitalis est datus forma in omni de licentia
commationis quod per est
et sequitur

commat
utritual

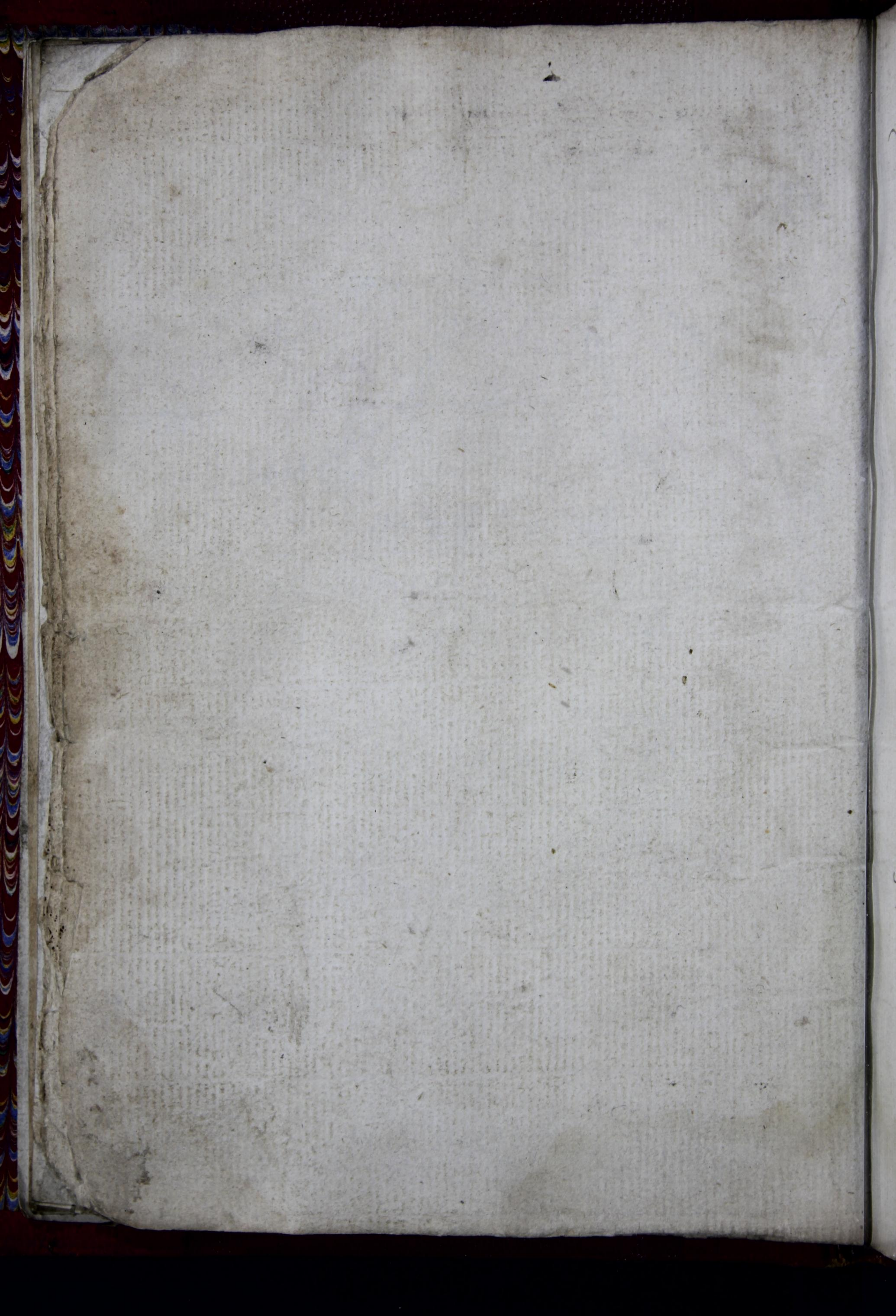
Coniuro vos benigni spiritus per illud indicibile
templum Salomonis quod summo deo preparavit per
omnia et elementa per illud non extensum et sanctum
in similitudine sedis mei quod statim accedatis per-
cipite et quod sit summa constanter pluribus hominibus
vultibus ventibus vel quod dixerim temptacionibus et aliis
in vobis scripsit vobis coram quod vultis de me
summa omnia vultibus meo turbante me laboribus
meo valeatis per vultibus deum omni Amen **Exor**
et si vultis in stola sanctis Amen

Et si vultis ut et ablata tibi restituant
ita citius in commat tunc ut tibi tradat
vel portet ad aliquod locum absque omni macula
vel damno in quod scripsit sedas per coram in
vivente et tunc vultibus in iusticiis in
manibus. Sed hoc est nota quod in vultibus
oratione constructus habeat tenubulum in
vigne et oleo et suffraget lignum sum et
postea spiritus genua flectet quoniam est in
vivendo commat et permittet semper tenubulum
stare inter vultibus in medio iusticiis quod magis
in thuribulum hunc placet spiritus et
est ordo quod fieri deberent et quod scripsit
per pluribus quod scripsit Cunctis in vultibus
sequitur





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Iste est cunctis q̄ communis tunc om̄s spon̄s ignis vel
 aeris. et om̄s ēē acceptione dīgnit̄ aliquid est dīctum
 Imp̄o confidēda s̄ sit difficile adīpisci an nō p̄t
 habere poteris tūq̄ devotissimū ēē et hora x̄ hūa
 crepare ante ostēdē intra camera tūc in s̄cio secret̄
 habensq̄ modicū panis et pistis tūc s̄ camera
 tua herbis et radicib̄ optimis cōposita et valde munda
 et s̄ tūc fuerit temp̄s clarū fac it̄ dīctū s̄ an
 expecta postq̄ ad aliud temp̄s et hora x̄ ad temp̄s
 fuerit p̄sternū q̄ in illa op̄atione s̄ om̄s fueris
 vīdēbis p̄tē dī angelos in camera et in tūc
 tibi p̄sternū cōsternū et it̄ fac tūc tēp̄s
 assignū et intra tūc in s̄cio s̄ volūis s̄d s̄d h̄t
 poteris quia mūdū n̄ n̄ angelos dīcēdū am̄n
 poteris in vīdēbis et s̄ s̄m̄ s̄cio fueris tūc mūdū
 in instantē s̄. Am̄lo gladio lamina et s̄p̄o
 q̄st̄ in thūralo ignis et oīo et s̄d in medio tūc
 vīdēbis oīē s̄ m̄cipiēdū et s̄q̄t̄.

Comino vos Anazael Azriel Anathania
Abriel Azrael Azriel et Razabim vos angeli dī
 servatiss̄ et illa q̄rat special̄ quos vob̄ cōtān̄
 ne peccaretis p̄ s̄m̄onē lapsū hūis et p̄or
 Incarnatio dī om̄i **Jm̄ x̄** et p̄ tēmodū dī
 Judici et p̄ illud nōm̄ ineffabile q̄ s̄criptū
 fuerit in fronte cr̄is **tetragramaton** q̄ h̄t
 in am̄lo m̄o et s̄p̄t̄ s̄t̄h̄t q̄ tēq̄ in vīdēbis
 ostendē dīgēs et in fac camera s̄m̄ tūc in
 forma s̄p̄on̄s in cū tūc longe fūdēt respondē
 velletis s̄m̄ om̄ia s̄m̄ dīlatione s̄m̄ simulatione
 et s̄m̄ p̄ando de interrogat̄ respondētis ipsis
 p̄sternū tūc s̄d h̄t gōr̄s et glōria in s̄m̄p̄t̄ Am̄n

Coniuro vos o **anazael azael anathania**
ezebel abiel ezeal tezin et talizabin
angeli dei et virtutes domini nostri Jesu Christi per
omnes angelos et cherubim et seraphim et
gubernatores spirituum et omnes celestes hierarchias
et per 24 spiritus incessanter deo vacantes
Sanctus Sanctus sanctus dominus deus sabbaoth et per
omnia fidelia dei vos in vestris adiutoribus tales
dignitates adeptamini tunc ista nomina et
vires longiores per dominum nostrum et nostrum Jesum Christum
qui per finita tempora regnat in domino Amen.

Coniuro vos o Angeli et per infinitos dei
potencias qui vestro iussu creantur quod omnes omnes
hinc desiderio ordinatos in in per arduo negotio
vobis dignetur vestra benignitas per spiritum **sanctum**
ab angelis respiciendo confortatus **Jacob** ab angelo
nominatus **myss** in facit mirifice illuminatus
et **Eliab** a civitate mirabilis liberatus
fuerit ita omnes vestra et vestra societas dignetur
visitari et in faciemus que vestra sunt a
vobis informari meretur vobis presentibus qui
dominus et regnat in eternum Amen.

Quo completo respiciat vestrum et videritis
tamquam per omnes reges ante vultus constantibus
foribus et vestibus splendidissimis quibus potendo
eis scriptis in lingua et si oculi sunt angeli
statim evanescant, sed si homines essent per me
vires in terra cadent et non dei adorabunt
et ad infernum venient quod si sit fuerint
duos non prima per me expiandi et potest
quod volueritis et quodlibet sed si vultis nominis
dei

Dei conuicta itera et indubie lamen coronat
in coronis insignit et in scriptis in cap manib
tunc emittit et animo alacri poto qd vis
sed no vobis rivenlo et in voluntate tua
adimpleret portende vis lamen et gen fleret
et rivenlo exibunt lumen tuum exaltant
quibz statim ponas lumen tuum et vis
omnibz factis vis lumen tuum in lumen
in eximio pedit qd fuit sed in vis
dicas de bonitatis et et si boni sunt
oratio et elingit inimiget tunc a vis
tunc sed a vis et et indubie
dicit qd qd qd qd qd qd qd qd qd qd
visu qd vis vis vis vis vis vis vis vis
fatum. hoc eximio pedit qd qd qd qd qd

Exaltat qd qd qd qd qd qd qd qd qd qd

[illegible]

Carissimis dñi omni Jñ xpi xpo filio et p nomen
eius gaudia et p assumptionem gloriose illius
virginis et instantissimam vobis adiuvam p illius
no excellens dñi ineffabilis et tamēdū **tetrage**
qñ in amulo et scripto me scribit est qñ tētib
virtute omni pētor et specialit ystib bene-
acunde nominis ad me relictū amant et absq
constatōibz horribilibz tormentis et pēribili
pēpitiā cū apparere nō tardetis et virtuti
eius adimplētis qñ virtute dei pat: omnipotens
qñ regnat in secula seculorū **Amen**

Comitatus vobis demonibus antedicti qñ angelos
et angelos tremos demones pēpitiā pēpitiā
tates pēpitiā et pēpitiā pēpitiā pēpitiā
xpi Jñ et pēpitiā demonibus de pēpitiā pēpitiā
flagellationem xpi Jñ pēpitiā in celo et in
terra pēpitiā angelos bonos .s. Anazabim pēpitiā
et relativitatem et adde adiuvam virtutis et
vōro in virtute amplexi qñ maior est omni
et pēpitiā **tetrage** qñ est nomen
honorabile et terribile et amabile pēpitiā
et terribile demonibus et visibilibz pēpitiā
absq mediocri pēpitiā et pēpitiā
ad interrogatōes respondetis et mēd nō
in omibz adimplētis qñ virtute dñi cū

Jñ xpi qñ vivat et regnat in vobis pēpitiā
omibz completis et devotissimē dicitis pēpitiā
mēd videret pēpitiā vōro pēpitiā
commemoratōis itēdibz qñ pēpitiā
pēpitiā pēpitiā antequā lex dīpitiā pēpitiā

Et cognoscas quoniam ventus audies quasi sibilum
mediorum et leonem et serpentem in ista namque
tunc. quia tu audis audiri ante tetragram
mentis signando te signo crucis antequam te et
septuaginta tibi sum audirentis per loca hanc
ne respicias domos in formis pulcherrimis
fuerint et tunc plures eis septuaginta et fuerint
obedientia sed si non fuerint ostendo eis te
planetarum et fac ut foris in egypto p. et
tunc fuerint obedientia et tibi dicunt vultu
horribili quod vis. et tu legimus videlicet flammis
ignem ex eis in aere egypto et tunc videlicet
principales a. quod tunc non quod habebat septuaginta in
manu sua et est facit leonem ad et aglo
dicens in ventis facit legimus pulcherrima
quoniam t. respondere dedignabimur sed dicis
renovationem p. in p. egypti fac dicis

Conimite egyptia est quod si p. facere
cum legi quicquid quod est in gremio habere p. et
sed difficile est effugere sed istud vult aut nihil
ipso al. mandabit per signa et desideria tua
p. et h. vultu asserat et. hoc per modo
Cum dyabolus fuerit in eis magna vult legi et
tunc semel intravit in eis ad domum tunc
expulsi nomen malitiae quod dicitur pro
dicentes vultu et mori in eis in eis et me
vidente cum egypto faceret legi quod tu in
eis intravit et factus commisit a p. et
et cum in multitudinem in eis effugeret et omnia
quod quod vidisset tunc istud in commisit
commisit mori sed nil fecit nec respondit

Sed in cassino erat legendo non facies legimae
modum xist in portis suo et per tunc dixi
et ipse audient et per videns quod in dicitur
extraxit intellu argentum tunc et tales aut
in pinto et sub amulo sinistrae manus in pla
amulorum agnil modum de sanguine domo
reddidit et accepit modum de pinto de pinto
tubito facto in sanguine pinto in pinto dixi
pinto dicens illa commutat et ante ferretur
et medio tempore quod legat pinto pinto accepit
et olfaciens in naso, facies viginti dedit, ad
lambens, et ipse pinto remittebat lacrimas
tunc postea antequam commutationis finem in
nominavit **tetragramaton** pinto lambens
et manens ex ore viginti emissa suspensum, et
sic continue lambens usque ad completum tunc
quod complet lambens desistit et tenebat in pla
ad olfaciens pinto lacrimas. et tunc illo
pinto pinto pinto emittens, dixit, mihi vocat
aurum mei subditi sufficiunt. pinto quod vobis
et omni pinto pinto et me me vocat, et hoc in
tanto clamore dixit quasi celum et inferum
pinto commoveret et tunc tunc pinto vobis dixit

Commo te dmfaxate excellentissimo pinto
quod pinto ambo mon gferu et pinto in
hoc nomine dei pinto **tetragramaton** pinto
pinto sanguinem mon quod pinto dignatus es
quod redemit et reseravit maxime pinto
hinc **ex** suo sanguine pinto et
pinto gloriosus mater et viginti mania et
pinto pinto pinto pinto in habet pinto

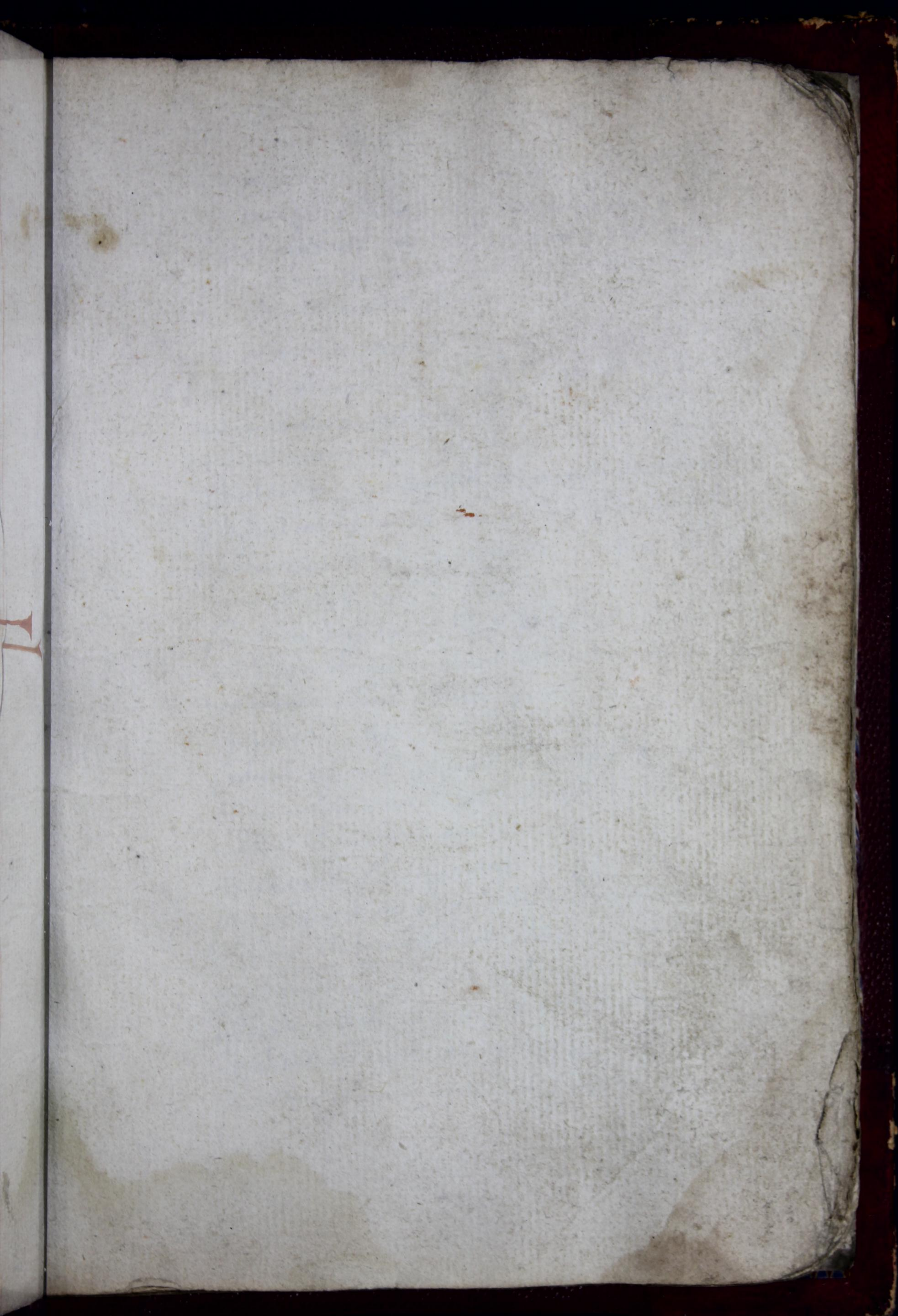
Omnia rogetur tibi dunt oculis hanc amabilem
et in facie virginis quod tibi et tunc dicitur

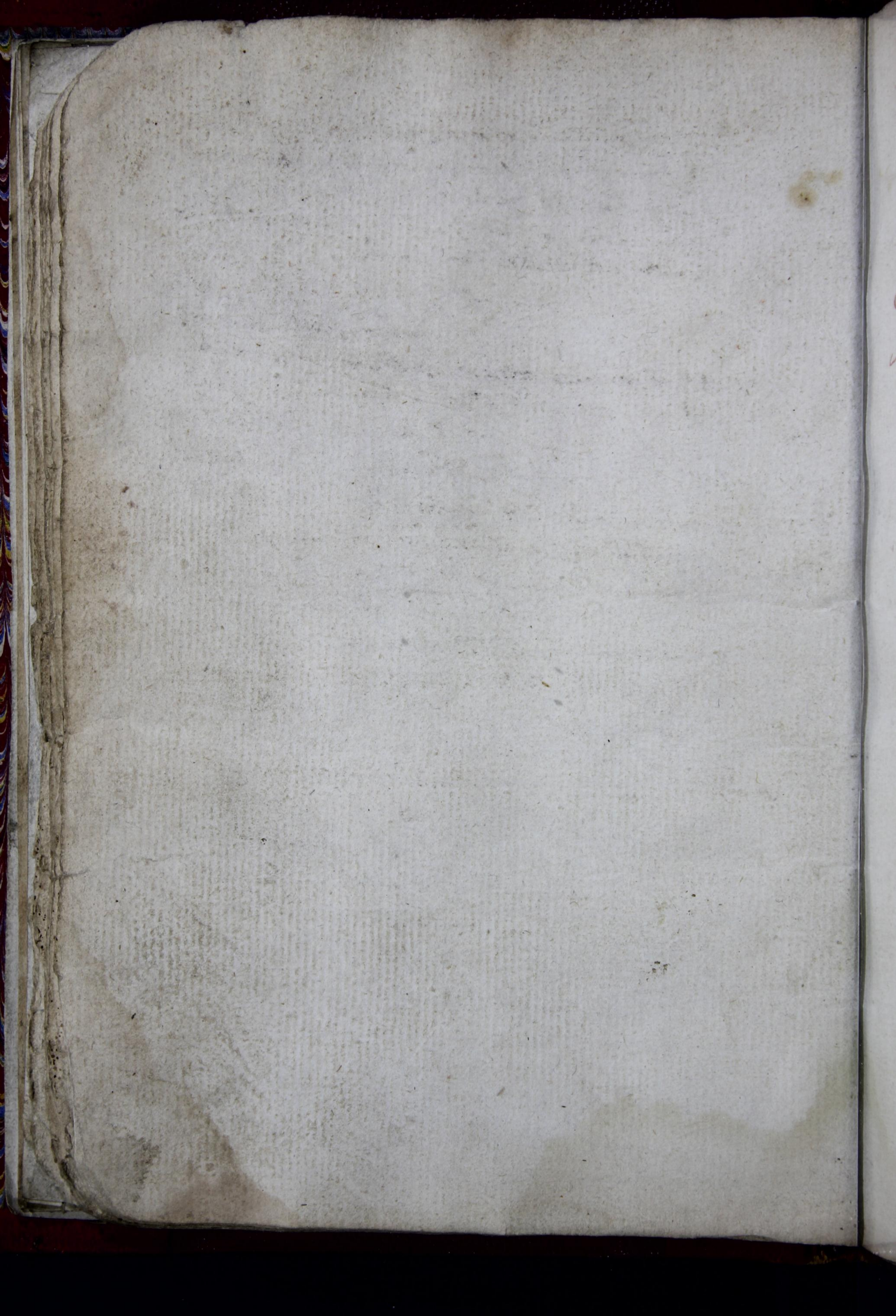
Continuo loquens omnia dixit et per hoc non quod
in domino et scriptis meis scribitur est et per
hoc sanguinem conseruatum quod iam lambisti et
michi transmutatum de tali parte ad balneum tantum.
Sunt in quodam vel quodam foras absque fructu
et tunc si plures uocati essent et summa
et ubi alius deponeret et in medio eius sunt
mei vel alius domo sunt scriptum vel
testare ministrum. Et hoc in memoria
habere quod postquam tibi locutus fuero dicam
si et magna aliquid fuerint sunt conuicti
dixit et in quibus ad hoc ubi quod iam lambisti
et illud ubi dicam quod tunc ad tale locum
sed per cetera in conuicti et statim uentum
et tunc in illo tempore quicquid in tota terra vel
mundo habere poterit nam tunc et hoc transmutatum
alium quodam lapidem ad fructum dabit etiam alium
ministrum vel quicquid saltem uoluerit. Interea
hoc per maximum nota quod sunt sanguinis huius
et etiam baptizatus esset si in locum conuicti
ita enim Salomon in astigmatum et nulli
responderet nisi nono baptizato

Seginta vices in paginis scriptis









Propter agnatio

Propter agnatio testatur enim aliquid est dicendum
et propter hoc sit aliquid est invenit aliquid alio modo
situm apparet igitur in operari. Vnde
situm videtur ut ostendit est et gratia et dicitur
et et reserente sit etiam

Commemo vos domine **Agloniel Azabal** et
Abriel et omnes vobis submissos ita dicitur
ut in p^o commutatione procedentis experimenti
et 2^a commutatio ut statim dicitur in ista
sententia p^o angelos et angelos bonos
sequentes ista nomina in loco Smalichel
Abmazenim et quatizential et ad eum
veniret et dicitur in fine et recte facias
sunt in operatione sua et videtur spiritus
in dicitur commutatione iterum quousque
veniant spiritus filios iustis et ab impiis
et videtur etiam spiritus in gladius et capitibus
habent effigiem pistis p^o nihil t^o loquentes
et in medio eorum domus videtur habent
vultus regum p^o timere caput suum et
in speculo p^o respiciunt et huc veniunt
sed non loquentes n^o est thymifacit in
olibus et thymifacit sunt et septu
portensio in eis videtur magnam in dei
ostende eis h^o et facit obiam, et huc
venire non poterit quousque venientibus
fuerit quousque dicitur dicitur

Coniuuote **Olym** in spem sapientiss

et pater p infinita dei potentia p
conuinitate pte marie uirginis p pte
p apostolos petrum et paulu et iohannem
p omes apostolos prophetas martires con-
fessores patrum et uirginis p tunc
dei iudicii p ineffabile dei potentia
et p omia p pte xpi in uerbo, et p
illud no dei **Agle** et p illud nomen
dei ineffabile **tetragrammaton** qd in sept
meis scribitur est et p asseruicione san-
guis pte xpi q tunc p pte xpi in
uoluntate qd tunc nomen aqua uel in mari
et pte in asseruicione ad uoluntate qd mille h
anet q in una operatione pte mille m
pcedat, et pte omnia nomen om
pante in asseruicione uel asseruicione faciat
p nomen de tunc pte pte omnia in isto
uoluntate pte pte omnia in
omnibus tenet limit et regnat in pte pte

Cum uero facta statim mandabit pte om
uoluntate et in pte desiderium tunc pte
pte pte pte et pte pte tunc pte
pte pte et pte pte tunc pte
pte et ante pte pte pte
in pte pte



A close-up photograph of a heavily damaged, dark, and textured surface, likely a book cover or endpaper. The material is dark brown or black, with a rough, fibrous texture. A prominent vertical crease or tear runs down the center, revealing a lighter, more uniform material underneath. The surface is covered in numerous small, light-colored spots and larger areas of discoloration, suggesting water damage, mold, or age. The lighting is somewhat uneven, highlighting the texture and the damage.

10
of
for
in 7

My dear Mother
I have just received
your letter of the 11th
and am very glad to hear
from you. I am well and
hope this finds you the same.
I have not much news to write
at present.



flow by lined

Aries & hart of & east
Leo & left part thereof
Gemini & right part thereof
Sagittary

southerly be

Virgo & right side
Capricorn & hart of & south
Taurus & left side

westerly be

Gemini & right side
Libra & hart of & west
Aquarius & left side

northerly

Pisces & right side
Cancer & hart of & north
Scorpio & left side

W m & harts
of h

→ and X of 4
M and V of 0

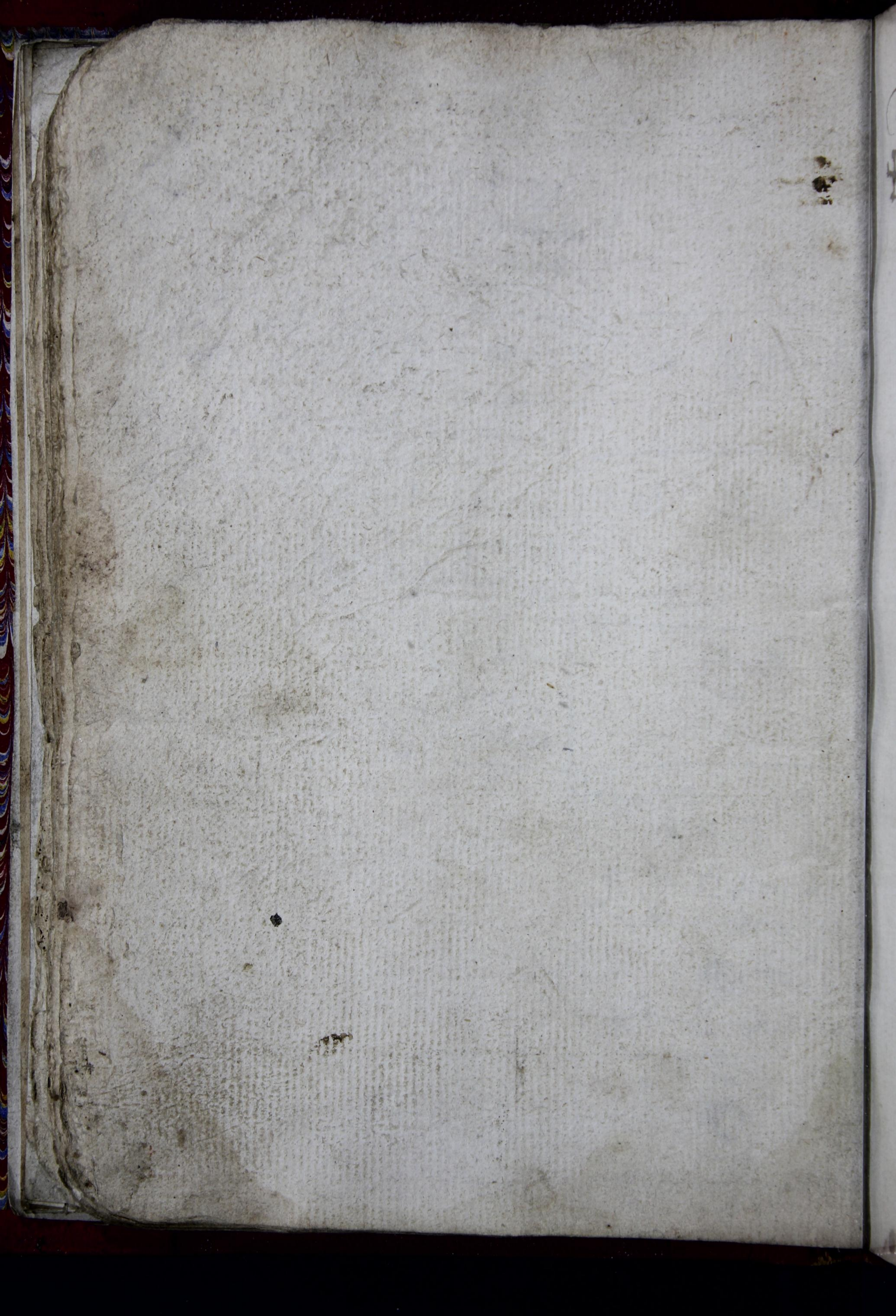
Q of

and — of 4

II & M of 4

69 of



20 mone





Restat iam proseguere in hac hute de componendo et in ista
 unguenti principii ad quidam allegoriam et pro
 videndum quod unguentum ab eo quod verba dicit
 2. 3. et sequitur. 5. illud unguentum vnde
 compositum a patre nostro quod propter meum erat
 quod tunc voluit amplexari solimodo quod nobis
 in Alexandria exerat ipse tunc exerat
 erat ob magnam facinoram ab supplicium me
 vidente, petiit ut me ostendatur ante
 mortem quod erat ei concessum. **Cum** ergo
 dedissem sibi ostium tradidit in oculum
 Inmisit et statim erat inmisit. et ad
 respondit me esse inmisit. sed in
 la vinctis suis addendo ei humilem suum, et
 tunc ipse erat inmisit fugit et supplicium
 erat, tunc ipse inmisit me inmisit et
 ad solam duxerunt credentes vincto ostium
 meum me in liberasse, quod ut me ad solam
 duxerunt venit ad me iam tunc in
 non videret me quod oculis hoc coluit vinctum
 et statim erat vnde et inmisit pro quod in
 allegoriam finis et compositum ut omni
 liberaret, tunc facto tanta sedicio inter
 parientes soluta, quod quod me duxerunt statim
 mortis metu me duxerunt et a me tol
 abierunt et ego festinavi ad domum nostram
 et eadem nocte fugimus secretis usque perstruimus

Ceteri
compositi

Et bona dimissum mea item. hoc qd vult
sine collectio sub sym omnia et ad hoc
habere velles Imperio considerat in 
intervenit sym dicitis in mss max
Accepe roim sicut qd solumbat spoli-
amit et pulveriza deinde ad rursus habet
sine oleo olivae si balsamum habere non
poteris **D**e isto pulveriza de oleo 403
rothiam plen domo ad tant de
radice mandragore et oleo expressu
de foliis eiusdem 403 rothiaz plena et
mixta sunt deinde totum ponit in vas
quodam argenteo et ad  sicut in
9 gradus dicitis per rursus subscript
in camera tua et ponit vas ad oleo
in medio rursus et sit receptum in mss
velamine et cubat yltim ad mss
et septem et solus sit in rursus nec
feriat aliquis qd de factum qd solum
fecisti **D**einde sicut et vltim rursus
tuis Instrument in manibus sicut liss
portendens septem incipiendo homi-
enam demissio et sit item in illo
dit n paut et aqua qd mitta missa
de trinit missa de sicut liss missa
de sicut liss et dicitur in qd habet
missa qd vult sit qd no vult qd
dominam paut liss mss mss qd
isto modo vult sicut dicitur

End

Domine se te pater omnipotens et in deo
magnus et omnipotens potentis q^{uod} solo v^{erbo} emeta
creasti q^{ui} in lege mofaica o^{mnem} r^{ati}onem fecisti
q^{ui} et Genit^{or} ip^{so} v^{erbo} n^{ost}ro m^{un}do o^{mnem} s^{an}ctum
beate v^{ir}ginis marie mat^{ris} omⁿis filii tui et
p^{er} humilitate^m tui q^{ui} vult s^{an}cti forma^m ac
et it^{er} obedire morte p^{ro} p^{ro}pter s^{an}ctum
nob^{is} te humile et devoto p^{ro}pter q^{ui} t^{em}p^{or}e
hoc o^{mnem} p^{ro}pter s^{an}ctos angelos v^{er}bi
dignis et s^{an}ctis benedicendo **+** et p^{ro}pter
q^{ui} t^{em}p^{or}e v^{er}bi v^{er}bi q^{ui} s^{an}cti sanguine
in tanto tradidit filii tui v^{er}bi v^{er}bi
talem v^{er}bi q^{ui} d^{ic}itur, et q^{ui} t^{em}p^{or}e v^{er}bi
alluminate o^{mnem} m^{un}do m^{un}do agnoscere
potentia^m v^{er}bi t^{em}p^{or}e, ac q^{ui} t^{em}p^{or}e s^{an}cti
bonos vel reprobos videri vult et it^{er} m^{un}do
familiaris loquatur astutia^m possim et
mea p^{ro}pter adimpleant ac me de q^{ui} t^{em}p^{or}e
vult v^{er}bi respondere, et v^{er}bi v^{er}bi
o^{mnem} s^{an}cti vult vult p^{ro}pter d^{ic}itur
Item pater q^{ui} t^{em}p^{or}e vult et regnat in t^{em}p^{or}e
in d^{ic}itur Am^{en}

Domine f^{ili}u^m x^pi pater boni m^{un}do q^{ui} t^{em}p^{or}e
in s^{an}ctis magist^{er}is o^{mnem} t^{em}p^{or}e s^{an}cti
o^{mnem} et vult dignis illud vult
vult vult et s^{an}ctis vult p^{ro}pter
vult t^{em}p^{or}e vult et illud s^{an}ctis vult
hic in s^{an}ctis et in d^{ic}itur vult
tetragramaton et p^{ro}pter honore^m vult vult

Matrius tunc manens per unius humilitate reliquias
sedo patet ut sciam quasi infantibus gressibus
postea humiliter deprecans ut per obsequium suum
fructus tunc per quod curandis laboribus et gressibus
valeret ad loquendum in ipso presentibus quod in deo
patet et per se sitis domibus et regnum in eternum Amen.

Domine et et de re per se sitis, per se resplendens
et paratissime quod clementia deprecatur inestabili sepe
creaturas visitabat per illud amorem inestabili
quod in inter patet et filium per se sitis et amorem
vadium quod a per se sitis diffundisti, per illam
clementiam humilitatem et fermitatem quod
in beatissima regina maria misericorditer
diffundisti, respice quod per se sitis per deum et illud
conseruat benedictum et sanctificat dignetur
ut tua pietate in visione per se sitis clementissime
sentiam quod in deo inestabili fructo et ut eos
per se sitis et familiaribus alioque valeret per
se per se sitis inestabili Amen.

O beatissima regina inter dei geminorum per deum
conseruat dignetur. **O** per se sitis per deum
et eximium **O** Seraphim benedicti **O** sancti angeli
per deum per se sitis per deum benedictum con-
seruat et sanctificat dignetur. **O** per deum
hinc per deum per deum per deum per deum
per deum per deum per deum per deum per deum
ut magnificet per deum per deum per deum per deum
Amen.

Quo tempore surge et pone te in gladio in
medio civis iuxta domos olei ad modum crucis sive
caneas, sive caneas diligentes ut lana in dei
non tetraginta tunc tangat et violetas et pone omnia
semper in digitis tuis quod tota nocte sequitur
in linteamentis amictibus et in adufoxa tunc va
et quanta poteris a somno abstinere, et mente
ante media nocte talis somnus audire et per
20 dies ad malum non tentaberis et ex adufoxa
ad civem venient ad oleum ludendum dicens quod
per messem postea modicum comedas linteamentis non
esurios neque maritos tunc quia mendicis mille
Angli venient ad ludendum oleum quod fecisti
et per eum signum quod iuxta media nocte
quod per dicos audire sed quod dixerint distincto
non audire et in claustra vendebis propter
clonam in medio civis et sub in manu
iuxta domos et tunc erit apertum quod in dimissum
transit sed tunc quod sub omni tunc
illud tunc quod, quod aliter dicitur dig ad multas
et quacumque hoc feceris solus sub nisi
aliquis per te sit tunc constans tunc facto
in tunc vase argenteo in fodiat et in
immediato syndone in dicitur in tunc tolli
semper postea per te quia tunc in dicitur sub.
quod si per te quod usque deo sub tunc dicitur
non tunc omni quia per illud oleum non tunc per
sed in dicitur angelos vendebis ut tunc angelus
tunc per te per te quod quod tunc dicitur

Et si fuerit de summa veritate in dubio
omni possibile scientia te docebit, quod si
non fuerit sed de inferiori, pete a superioribus
ut tibi doceant et tunc te bene docebunt
Sed nota quod tunc temeritas in aliquo homo
et dimittas temeritatem in iuramento in ignem
et aliam. Jam de tractatione scriptis
in videris dicemus

Conmune te per voluntatem huius libri et per virtutes
huius nominis in domino meo et per omnia testimonia
et horribilia in terra et in inferno, et per
hunc diem iudicii te adiuvo et iugiter
per sanguinem Iesu Christi et per in fideles
et non mentior me timore me in morte
sed veritas aliquid faciendo ad me venias ita
quod quod non sit amplius dixeris per in te
me et te in fideles respiciendo in effertur
de quibusque quibusque per illius inoffensibile
me tetragrammaton quod in domino meo scriptum
et per unum meum **Iesu Xpi** domine me et
tunc quod in patre deo et per spiritu sancto vivit et
regnat in secula seculorum Amen

forma circuli huius operis prout
sequitur





Restat hic aliquid de exemplis supradictis infra

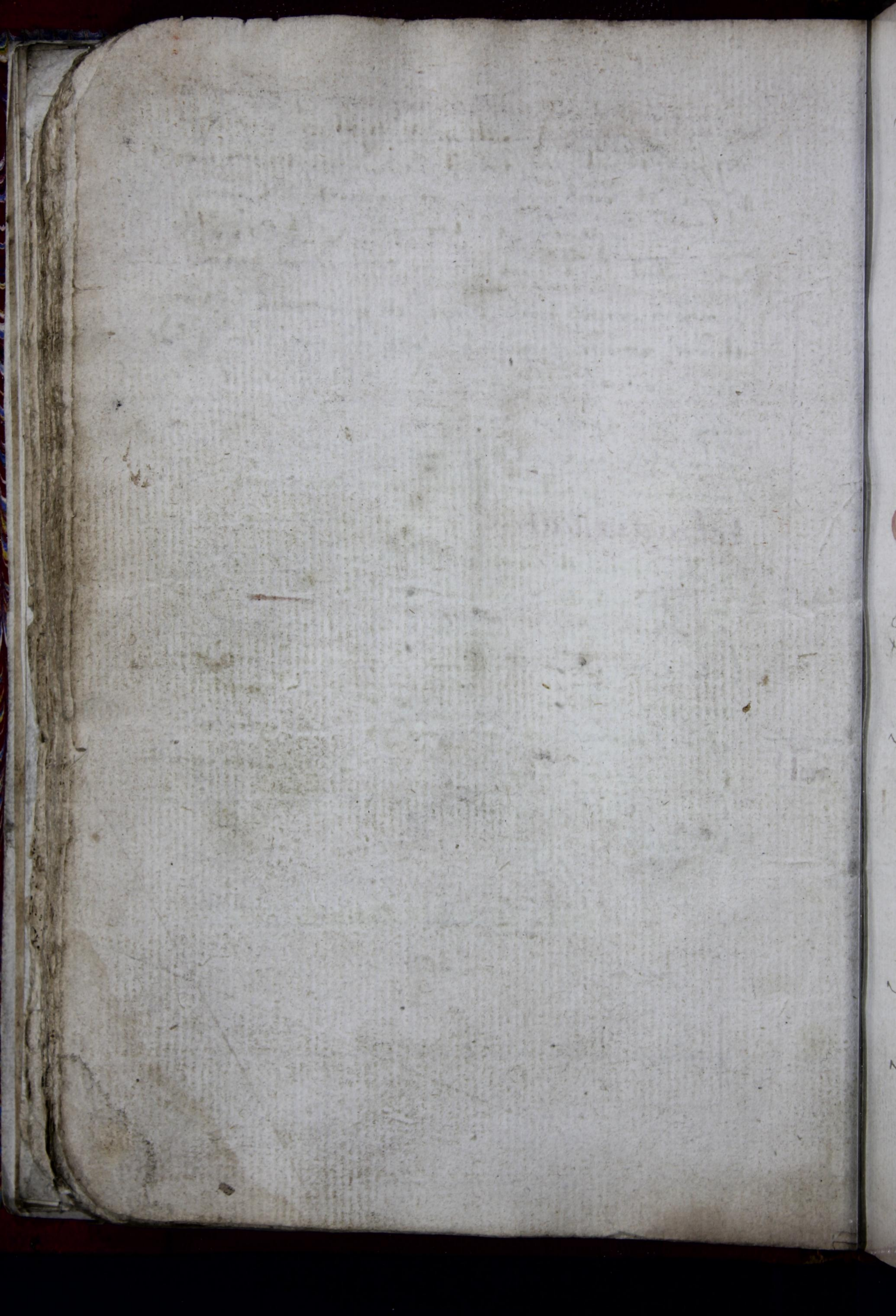
Cum tibi appropinquasset quidam de iudeis et quidam pharisaei
respondentes se sciret quod se respiciunt cum
et quia, et tunc coram eis cauta et quod
volueris gabellis et tunc quod quod equitatis
vel ibi ut sint omni vel scire tui.

Imperio oculis tuis longe et quod volueris videas
et deo genitum spernit usque ad hoc ubi istud
me volueris et illi auras ut in fide et servas
absque omni fraude et in celeritate in se mea
pompas nec me temptas in alio nec timore
invenias quod istis tuis veniunt. S.

tetragramaton quod hic in armis meis scribitur
per deum tuum et meum cum omni fere per quod
in eternitate vivit et regnat Amen. Et
semper in talia proficere velles totum semper
armis gabellis et fere deservire meo iure
magno me in armis negare non potest
et in hunc et non recedit deus gladium
tuum confectum et fere vivens in puncto gladii
et tunc hic et postea nisi volueris fere non
videtur

huius experimenti finis

not



Pro Inuisibilitate

Inimicus factus est et in seipso demonstrabitur
est et hora et camera ledensq. bene est
positus et paratus est tunc facere in vincta
locus et habere mensam tuam de qua dicimus
in primo tractatu et maxime in illa in
tribus cultis nominibus et ciathis a qua
plena et parata sunt tibi paratis in ga
vis sit quod medietas in mensa sit inter
vis ad omnes quibus in paratis et vis
donatus est et astra de ista re
paratorem sit et sit solus sit

Commo vos **michel titan et burfax**

o virgines geneste et infinita paratentia
et infinita filii sapientia et infinita spiritus
et infinita clementia, et et beatissima omnia regna
et et omne celi militia et et tremendum deo
Indivisi **Commo** vos tres virgines per
omnes spiritus bonos et et singulis et quod hic
ostendo et incarnationis singulis de
litteris per crucifixi et spiritus celi
et templi, et et observationem in omni
amore et morte et resurrectione in omni
gloriosa resurrectione, et et virginitate
humilitate et fermitate in omni
genitricis dei et et omnia omnia sua, et
omnia dei in seipso et et illud men
dei ineffabili **tetragrammato** quod est

In septimo subdit est et in dno mrisio
meo insignit q̄tomb mgi domitos et
dno furnisibilitatis mgi apparat
festinatis et sine fallacia vel mora mgi
reliat festinatis et apparatis, et mon
velle in effon p̄ficu m̄ desistitis, et
ut dona ex vobis que m̄ eligere in ge
lato sacratissimo q̄ntore m̄ se festinat
ut hincq̄ tenore p̄p̄nli om̄s faciant
q̄r offatib et gloriosu sit n̄ eib et
sacratissimo iussu p̄stanto q̄ venit et
regnat et venit in m̄dum p̄b̄n
p̄ igne Amen

Quo completo si m̄ venit lex itera
et indubie venient nec r̄u timebat
nec se p̄m̄ bonere et statim p̄mit se
ad m̄sam faciendo tibi p̄m̄e, sed p̄p̄
hoc ne r̄uul exat sed p̄ddat nec
in eib comedat, vnde aliam vob
festinatis comedat et m̄ p̄ gloriosu
in om̄ r̄bi p̄p̄li amata et tibi p̄p̄
p̄m̄ offerent et v̄m̄ q̄r p̄m̄ adf̄nt
et tibi p̄m̄e p̄n̄dent. Sed dona eay
p̄m̄eima m̄gil tibi loq̄ntur, nec
vultu facit, tu aut̄ ad ob p̄m̄ p̄p̄m̄
tenet, q̄r si m̄ formidat nec stando
in

In Cuius da ei ostendit et sic dicit
Commu te virgo contemne et commutationem
et vinctus vincte q hinc venisti, quatenus in
dato ambo amissibilibus ad pum lectu accere
sunt omnia festines et micas item q ostendit
et p in omni venerabile qz hinc pectus
mo optimo iacob et in omni plectu fariab
qnta pectus pum fariab vel amro illa pect
lesumant corporali, nec a me vinctus qnta
licencia tibi dare vinctus qnta te in meum
eligo et pect ostendit vinctus vinctus, ipso
stante s dno mo pect pect q vinct et
regnat in et mo pum

Quo facto pect et ipso tibi ambo
pum pect dabit am^{te} modumq vinct
et alit indignate comedere desinent
qz pect pect vinct ab licencia et in pect
vinct tuncq vinct vinct et mdy
vinct in latere dextro et vinct in sinistro
et qnta vinct pect pect pect qnta
mndit mndit est ne tibi mndit pect
pect vincta pect et mndit pect pect ita
plecta et amro pect in lecto pect mo
vinct pect nec ab ea pect am mndit pect
vinct am vinct pect pect pect, mo
pect pect et vinct ea vinct et libidinis
vinct pect pect mo pect q amndit et
vinct ambo pect amndit lectum
vinct et pect pect in lecto pect

Quia te deservit q^{ia} tunc sibi imparet me q^{od} d^{icitur}
postquam desiderium compleristi, nam si
in digito fuerit tu lectis intuent postea
non videris nec eo tempore q^{uo} amicum
et postea desiderium habere Sed
Prima fuit et completi duntissimum
licentia q^{uod} natus licent et postea in
vivente raris in lecto v^{er}o natus





An exorcisme to Immolate the power
of the seven or any of the seven evil spirits

regia { Micob ab infima dicitur regina
titian et lufax vno anelli

Also by the Immolation of the seven
evil spirits of the seven evil spirits
the names follow

Lillia
Restillia 7 forces
Foca
Folla
Affria
Inlia
Remilla

After the said Immolation by the
the which whosoever of the seven evil spirits
has his desire by the Immolation
you may call the seven evil spirits
into the seven evil spirits

To call the queen of
Finland
at home

first washed upon and not lest you rest to desire
the same not as before rehearsed for must you
by selfe keepinge by selfe from ♀ partys as
much as in the lyte, as you have done partys
eternally the stone of C. is but specially
as you have done with the corporally be found
from the means for the partys before
rehearsed for the space of 3 dayes, before
you do the same. Also, you ought to have
thy child as a new or newly washed and
only thy child, but also thy body beinge
bathed by good & behed water & washed
in the place for suffumigation and the
other necessary beinge correspondent to the
same viz. the place ought to be a
middle or middle of garden adjoininge unto
from the window white for want of
the not you mayst have a chamber in
the ad. standinge a farre bed & the chamber
be furnished with wynde & set in your hand
specially a pan of water for suffumigatione
the place beinge before & let the window
3 or 4 dayes take it necessary, covered
& covered very decently, at the one end
of the ad. table ought to stand a cleane
basin of fayre water but the other end a
fayre dyse of new hite or new milke the
a table composed of wood floure & of

Domans mille in ches stons odevewnd lmd
smellng ab C maw Clowd mart
4th yo must fme y^e fmmgatione h^e lym
A loob mastibe p^rwatinsom Stowar beniam
not only for fmmgatione h^e p^rlar, but also
for makinge y^e aldyes well to fmmg
to make fmmgatione boty before & aft
fmmg

Firstly & lastly y^e ongt to come som solemn
in fmmg not h^e not betwixt y^e mrow
y^e must fmmg som solemn p^rmmg
for not heat, h^e bmd of f^r h^e obly f^r
p^rreadinge All not h^e bmd

And in addm^o h^e before f^r som f^r
p^rad in h^e mat of h^e p^r h^e bmd not
p^rfect & solemn d^r p^rmmg
h^e bmd curant not p^rllowet as f^r lib

h^e bmd mowd ongt to be f^r before y^e onake
y^e ongt to god h^e tmd f^ranton

Cruton Cruton siffon manton diaton
tetragramaton Agaron tenteserow h^e

go into h^e & make h^e p^rto god
but first f^r h^e mowd Corthee Corthe
Corthea cortheas

Innoce and call you & the Anent of the pphits
 of els by the name michol & thy hand maid
 litan & bndage as by right names els shen.
 you be called by the name of the Anent & you once to
 your lord the King & to our lord and yours **Thus**
 Christ was died on the cross to ransom
 the beleivers & to condemn the disobedient
 & rebekens to the pmissors in for all
 call you by the name of the King & I come
 in my **Canon** **Ihm** benye King and
 lord of all lord of all whose pmissors now
 ratame the other beinge as morning
 by that done of your & the of the the
 of the of the highest the photo of
 the fangful was distended upon the
 in Jordan & upon the fount of
 upon the fount of the celestial were revealed
 unto him then so by the name of the the
 the son & the in the the fangful sounding
 as it the bone out of a turre and fangful
 I am **Alpha** & **omega** the first & the last I
 call you to heare And by the **7** yonben
 constent & by the that sat in the midst
 of them was the the son of
 and I Admire you to heare to my first
 the & to fulfil my mind in all things
 I call you to heare by the **7** fangful
 the had in his hand & the messengers
 of the **7** congregations I come you to

Appeare by the **7** lampes and libran borne before
the throne of the most myghty & great god
of Contraryte y^e to appeare by the **7** scales of
the becke scaled with **7** scales not in the
hand of the living god And by the witness
of the **7** parts of the living god for he it is
not the lion of the tribe of **Juda** not only
shall open he it is not shall open the becke
scaled with **7** scales for it is to reforme the **24**
elders with singe a new sange for myght
for on that morning to take the becke & to
open it, for then it is not was killed &
has redeemed us by his blood for it is
to reforme the heavenly company sange
not longer voices singing morning is the
lamb not was killed to redeem yours
wisdom kind strength glorie & honours
for him it is to reforme all returned not his
in name in earth under the earth
& in the sea singe praises, for for it
is to reforme the **24** elders with down
your names before the throne singing
Then that morning of **Lord** our god
to redeem glorie honours & power for then
has created all things & for then will be
for new created I will be bind the in the
name of that immaculate lamb & by the
virtue of his dear & most precious blood

Salutatio angeli ad sanctissimam virginem
Ave gratia plena maria, dominus tecum. benedicta
Benedicta tu in mulieribus, et benedictus fructus
ventris tui; Quoniam salvatorem peperisti animarum
nostarum Amen

7 I conjure the mikol tia burfax by god
father by God y son and by god y holy gost
and by all angels arth angels throung do
tain and by those thre so of god
la x on x wham x y tho n allow
thy bodily shapd m wyl thou art a
painted m wyl salt thou have any
word of bodies or souls to harme us
in manner a waye whether at this now
any othre time when founde over
a ~~word~~ record of me of thy
wofordition of our lord jesus
by his blod wch was shed

upon y^e cross & by y^e 7 words with
h^{ad} sufford and by th^{ese} two great
names o^h almighty I pray
bind & constrain y^e who^{er} for
over and when for ever I call
you by y^e names if you send unto
me with out delay and y^e I
part joyably ~~at the~~ a gai
ne when I give you y^e lifer
and not be^{ing} for ever with
o^{ur} o^{ur} Lord God pray
by low I I sh^{all}

Lifer

I pray unto y^e gl^{orious} who^{er}
y^e Lord God hath appointed
you to be his ch^{urch}, any y^e a g
l^{orious} y^e b^{less}ed in a m^{oral}
might on day at al o^{ur} a minutes
in thro^{ugh} a s^{an} I say y^e ma
of God y^e la of g^{od} y^e fun of God
y^e holy w^{ord} I remaind ab^{ove}
upon you for ever more

winds with
two girls
than
John
tall
and with
girl
y^e dⁱ
gai
y^e home
y^e ha
y^e

what
counted
a g
ral
a minute
ma
in off
nd a b
more

Yon dinal minxer y^e v^egint fanyd
w^{ch} do possesse the plesant gill
I fforaite y^e y^es schow to p^{er}aw
e be obedient mynny to falshe
I m^{is}ed d^{is}ingn of p^{er}aw q^{ue}re
h^{er}on n^othys company d^ef adim^{er}
h^{er}e p^{er}thys m^{is}er for to be sh^{er}d
And make no delay I do y^e com^{er}
I d^e v^eg^{er}d minxer w^{ch} do y^e stay
e do not w^{ch} to h^{er}id m^{is}erod^{er}
corthee corthe and corthea
yea e cortheas bring y^e to m^{is}
I call y^e to m^{is} by the v^eth^{er} e for
of the bitter passion of our lord f^{er}
e by it I call y^e to f^{er}nt v^eromp^{er}
w^{ch}to h^{er}id m^{is}erod^{er} m^{is}er so del^{er}ic^{er}
I b^{er}nd y^e to m^{is} by the d^eed^{er} d^eay
e the v^eth^{er} of that m^{is}er all shall call
by v^eth^{er} m^{is}erod^{er} I call y^e w^{ch} m^{is}
for the w^{ch} d^e sh^{er} of it f^{er}nt all
f^{er}nt call I y^e by god h^{er}ms^{er}lf
e by the e p^{er}th^{er} in t^{er}mit^{er}
y^era f^{er}nt e b^{er}nd y^e by y^e b^{er}nd of d^eth^{er}
h^{er}nt m^{is}er y^e m^{is}er to h^{er}id m^{is}erod^{er}
ffinis

After the time of f^{er}nt as y^e
list

This may be wth not followe in the begin-
ninge of the Inuentione after some deuotion. you
to god can bene written or els if that he
do appeare horribly wth he is not will com
from to remember the former estate & so bring
you to emulatio made & asked by me in p.

Dear & myn hearte and I will speake for
the word & let the rarye the sea you sell &
all that in them be contained made the meadow
of myn wth. Did not I saye he make you
& fashion you, you did I not as the eagle wth
stirre you most flattere on how younge not
how wth & rarye upon you wth
I saye have I not so wth you, if you were
falt & so well fed that you were end laden wth
vifalnes, wth have you then wth wth
heale agaynst me you make. wth wth
you seeme to requail you selues wth wth
wth wth have you wth. wth wth
not wth wth in the of the wth felicitie
that holishe wth. wth wth you
kindled the fire not dot & shall for end at my
pleasure wth in the bottomles pit of wth
wth as you wth but he wth
gentle & reuered in wth is wth.
wth as you wth & disobedient wth
my wth. wth wth that I am wth
& that wth is none but I am not I thth

Jan. 32

μϡ. χδ.

726. 14

why, how you have gone out of the way. why
 as you altogether have been so miserable & why
 is your heart so hard on our servants, why you
 turn us only servants who do deserve, for the
 person of Christ is under your hands. you
 mount up as full of mischief & bitterness, &
 your feet as swift to shed innocent blood,
 what is in your minds but distortion & hatred, &
 what is your heart but workers of mischief, striving
 to swallow & to cast down my servants as they
 were bread. Is there any among you who is his
 obedient and you owe to me, saying the Lord, & the
 true servant and you offer to me & to the magni-
 ficence of my name. I know you not that if
 you do it to my faithful servants and call
 you in my name you do it unto me, & I
 know will be witness and you in the day of my
 wrath that you have denied my name. you
 have upon your front & stiff-necked generation to
 him who is Lord of lords. Did not I divide
 the sea & made it in paths for the Lord,
 you did not I in the day lead my people out of
 Egypt & in the night was a pillar of fire?
 who is he that is bold to make the storm with
 to your water abundantly to command the clouds
 about & to open the doors of heaven? you who
 is able to rattle down manna from heaven,
 but now the Lord of lords who is great
 & terrible yet merciful to his faithful servants

17.

14.

17.

XX.

11.

16.

3.

16.

6.

forgive

Therefore yow shold awake out of slepe and
forfethe that dreadfull dispart in the wyl
yow are drowned. Remember that the lord
is omnipotent, he it is alone that is able
to ^{forgive} to ~~kill~~ & to destroye, to kill & make alive
to heave downe into hell & to raise up
hugynne into heave and charged out
his finger unto the lord that he offered
not his holt hand unto him hugynne
Is not his helpe more redy to be offered
unto us then our deservours to receive the
same. what thoughte the lord dothe
looke awaye at yow as it not his own
to have his lovinge countenance unto
yow hugynne. what saythe the lord
saith the lord lease & he shall helpe
the. Ifs thou put thy trust in him &
be obedient unto his name & his word
we doubt no wylle they god in the day
of trouble. And so he saythe luke & yow
shall have, seke & finde, knowe & it shall
opened unto yow for is yow aske not
fate & see not repentance & knowe not
him live. Therefore yete yow unto his
word promised by us his servants at
this tyme callinge yow on his name

Exe. xxix.

John. xvi.

luke. ii.

math. 7.

¶ The more yf yow obey don't not but it shal be
a great comfort for yow in the day of trouble
for our heart & soul must be witness to of the
same yf the more yow be obedient. ¶ And
not obedient towards god & to his servants
& ministers of his word nor stinge in yow
must needs confess that we are bound by
the law of god & our christian faith
to pray for yow & to be to yow & to
estate but his pleasure yow will by
obedient & to be to yow & to be to yow
to want & to be to yow & to be to yow
hanging to yow & to be to yow & to be to yow
& to be to yow & to be to yow & to be to yow
for the sake of the world & for the sake of the world
at his most goodly will & pleasure

O you n. x. wherfore ye be I you call in
 the name of the eternall god & by the fante.
 not I have in yet I. **I** admit ye
 not the same fante & by the name of the
 fante wherfore I have called on the name
 of the god. **I** remane ye to be by the name
 of that fante wherfore I have called on the
 name of the god of I have that restly fante
 not & not I have deley ye & expecte so
 at as in this & visibly to the sight of
 me & my companions not I have other tenders
 lighteninge and waynd as any kind of
 tempest but peaceably & quietly to
 you ye selves in the most pure & comely
 forme of the man not I have fearinge or
 hurtinge other as any other that god
 hath created & by answer to give us the
 fante & no more but the truth of the
 thing as we shall demaund of ye
 & that ye depart not I have my lient
 to fulfill the my demaunds I charge
 ye by the name of that zealous Imortatio
 not moste renowned in the name of the god
 I bind ye by the name of that feyned
 of

ge. 12.

ge. 33.

ex. 34.

Of that fervency of spirit was read in Elia
when he singe gods wordes and ransped the fire
to rime rime from heave. **O love god of**
Abraham Isaac and of Israel let it be knowne
to thes folk & unbelinge maner that thou art
the god of Israel, heare now of lord god heare
now thy word rime that thou unbelende may
knowe thy word & strengthe. **I Commend**
ye to fulfill any mind by the name of that
linly father was in Abraham now he
wente came offred unto the lord god only
son. **I** Admire ye by the name of that
father and **Sidache misake and abdenago**
he & lordes servants send in him. **I** call ye
not & by the name of that ^{father} godly
saviour repsted in his lord & god **I** knowe
ye to appeare by the name of that father and
the his name had now come to tongue with
ridges for the rime of the new issue of
blond. **I** charge the lord by the name of that
linly father ^{faith} was read on the new lixpe now
came unto Jesus bestrengthe him to rime
him of his lord. **I** Commend the to rime by
the name of that father & linly father and
was in the blind man now come to Jesus
was not ^{was not} rime and he linly father who he is
hands now answered him & he was shod
by his father

king. 16.

te. 44
ho. 11.
2. 2. 2.

mat. 9.
luk. 8.
mar. 6.

luk. 5.
mar. 1.
mar. 7.
mar. 10.

I comynge yow to appeare by the vnt of hat fente
 not was in one of the tyme of the he rebuked
 his fellowe & turned at the word and not
 fante & humble contrition that he should come
 som remembrance of sin in his kingdom and
 so had all the faithful servants of the lord called
 called in him in distress and so I his servant
 & will by your do not only call you to in but
 if you can not I also will call you into
 the burning lake and now I will quench it.
 Therefore I praye I charge you by the vnt
 of hat heavenly messinger & message which
 came to the shepherds in the night as they
 kept the flocke, sayinge, becom I bringe you
 tidings of great joye that shall be to all people
 for unto you is borne a saviour of us all
 I praye the lord. I praye by the vnt of the my
 saviour I call you & by the false and I come
 in him I consterne you that you stay in one
 place but that you stay you in. I bind you also
 to in no sort delay by the great triumph
 of the lord in heave for that the nativity of
 that messias by the celestiall sounde and
 heavenly harmonye was heard of the angels
 & the heavenly soldiers accompanying him

the land is free
¶ And so he came down from hys house in coming
subdewed y^e & put y^e necks into that yoke
of the law he gave yow to his servants
that w^o to him in faith that by the law &
yow of that false & yid word they may
subdew & enen y^e enen w^o that faith
I into all comyns remannd & bind y^e
to w^o & fulfill any m^ods the w^o remannd
if y^e contemne I am fully assured that
y^e neglect y^e w^o & in so doing y^e
p^oncast w^o y^e sh^o the w^o of
the w^o w^o some the w^o w^o
so on it fall^o it beareth the w^o w^o
& knoweth the w^o in the w^o
lake w^o w^o no end of release of
yow. ¶ Therefore I say w^o w^o
w^o & the w^o according to y^e
w^o, w^o w^o y^e w^o in the w^o
w^o of in the w^o. The w^o of
the w^o is lib^o & com^o w^o
shall let to yow y^e w^o first. &
al^o y^e w^o but one w^o. if y^e
will not the w^o for no w^o but in the
w^o to be w^o in w^o & so to be
distend^o for the w^o & to be w^o the w^o
w^o w^o w^o can be w^o

mat. 24.

mar. 13.

lake. 21.

forl. 2.

act. i.

dan. 12.

1 thes. 4.

mar. 13.

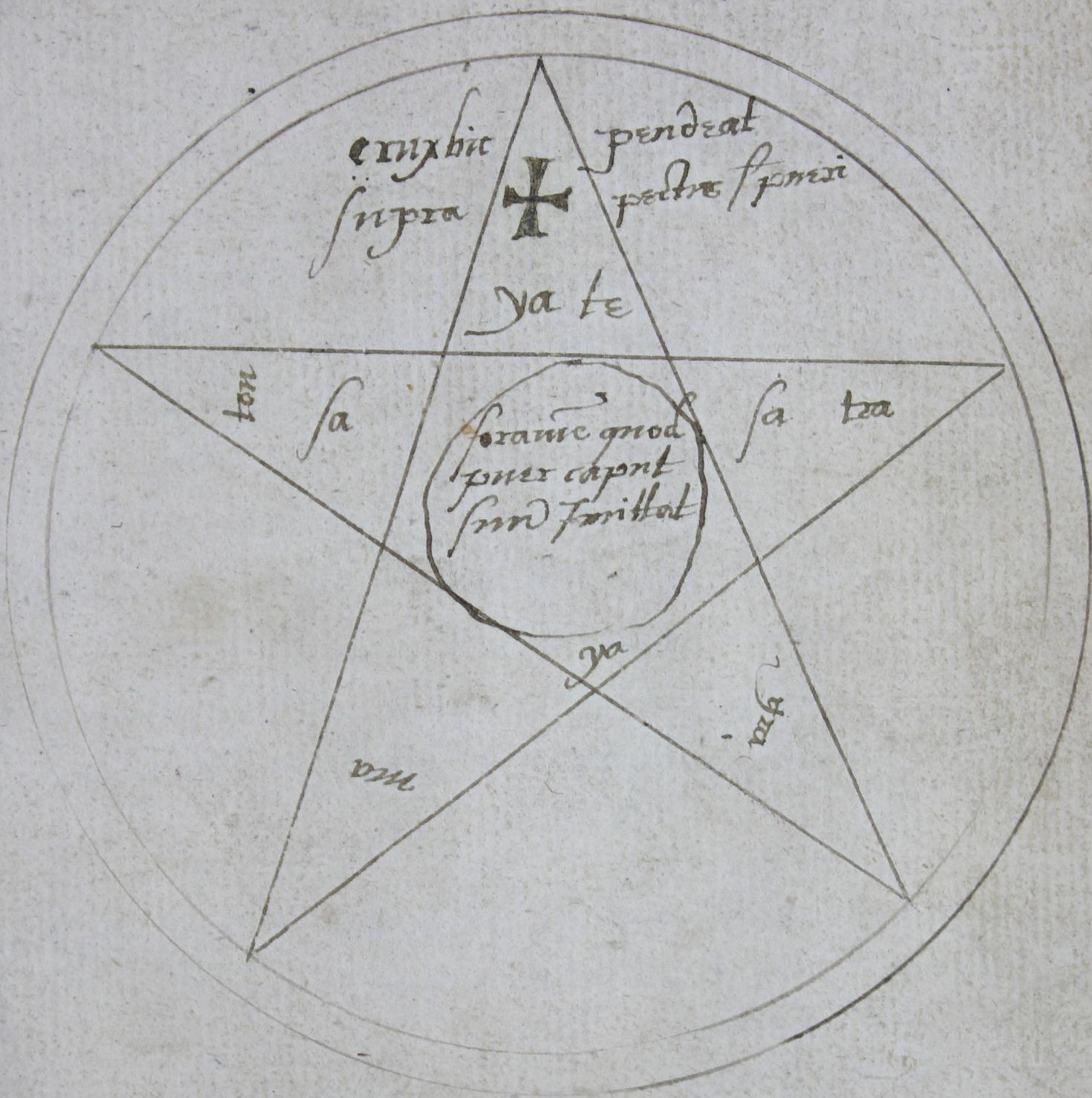
I praye I call yo^r by the name of that great
harvest before the end the son shall be darkened
e by the power of the sun. I shall say to you
more to lose your light e the stars to fall
from heaven yea the four corners of the
earth shall be moved. I add more e I say
you shall not delay to end by the signs
taken e great magnificence of the son
of man and it is in heaven. I command e
kind yo^r by the great power of God and
shall end in the clouds of heaven and you
e great glory no so shall some of his
angels and terrible voice of a trumpet
to the world but most joyful to you
and be sent e as ye see they shall his angels
gather together from the four winds, and
from the highest parts of heaven and all
kinds of powers that all delays set apart
ye and no^{out} stirring of fearings me o^h my
creature no^{heart} storme o^h tempest but
peaceably e quietly to end e fulfill my
desire in God's name I shall say
ye e that yo^r depart not without my friend
and I give yo^r leave to go in peace
e I bid you adieu at this time

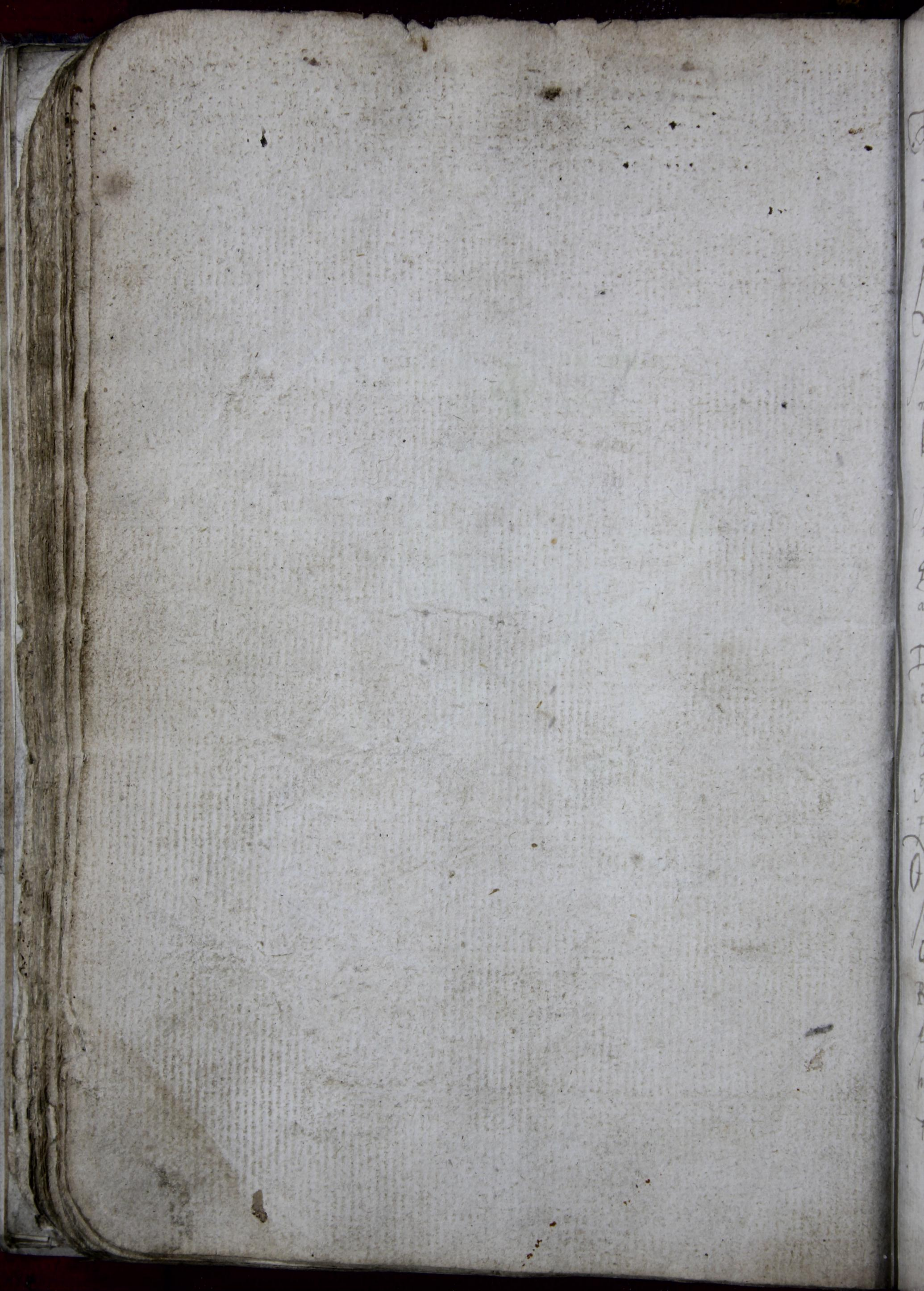
A prayer to be said of the
disobedient

O Lord God of heaven and earth I beseech thee very Je-
hovah & that Alpha & Omega I beseech thee most fully to be
not be a thirst of the waters of life. And
so I beseech thee at this instant for my service
I beseech thee to receive thy my petitions
& grant my requests, that as thy children
abominable miscreants, & liars being
disobedient unto our Lord & our Father
& thy great & terrible name thy being
called thereby. I beseech thee may come thy most
desired & desired part in thy service
like not thy fire & limestone knowledge for
me. And as thy name refused to build
upon that stone. Not is & for on Gallo
thy head stone in thy name and so let
it not only fall upon thy but also in it
may beate & grinde them to powder
yea grant O Lord that like as thy
name is & from thy name not as good
seed & roots are cast, but rather like
most with grass & withered weeds, so
thy may be gathered by thy servant hand
up in sheaves & cast into the fire not
knowledge for us. Let it be tend for us like
no go see thy blood so abominable
for us & grant that we may be perfect
pleasure of thy name Amen



Egyptia experimentum secretissimum





Primo faciat exorcista in circumlo et habeat puerum
legitimo exorcismo inter libros qui annis etatis
13. non expleverit habeatque puer pentagonum saltem
velo suspensum. tunc scribatur hoc in pergamena
seheonta dicitur. E. gippia Behnam Behank
vel Behan Besim Hthakontasim vel Alhude
sim haridifim vel Ebenmedih Albenmokim vel
medefim et ligentur in filo sereno rubro intra
berillo lapidem et fumigatum oleo olivae.

potest et hoc experiri et fieri quotidie
nisi festo aut mihilo. et portatque vel habeas
per ollas terreas novas plenas carbonibus
accendis ad 4 vel singulos et supra dictum est

Deinde signet puer exorcista. 3. signo crucis
dicendo. In nom. pat. et d. ut ergo dicit
pater noster. Ave, et credo, his peractis
exordiatur statim exorcista exorcismos suos
per totum mundi meridionale et sequitur

O vos angeli potestatis saturni, feris martis
solis veneris mercurii et Lunae storum
Carmelion boel Gaziel miraton satyriel
Raphael Asafiel Samas satiel Hnaaiel
Amiabiell Raphael raphael rardiel
hizatapel Gabriel michael Goumel Alhual
potentes in celis mihibus atque abissis.

Linatur. 3. Versus meridionale

Principales apostles & the church
~~the church~~ the church, & the arch angel all
of michael Gabriel Raphael & lucifer
Do not cease continually to cry before the
seat of god saying holy holy holy. Lord
god of sabaoth for it is not man & it is
not all things the world be for
and by all the holy which is in heaven
& in earth & by the myrrour of our lord
Jesus sprung out of the womb of our blessed
virgin his mother when he was a child
died in this world & by the strength of
his word & by the glory of his name
magdalene anointed his feet with
myrrour from which he heard
that only went out from
unto me in the sight of the church
it were in a cloud.

and if they come not the first
then the 2nd not then will they
Doubtless the will come & appear
the are already saved to the church

More than angels of the church
in the name of the father
& of the holy ghost amen
for god had an image

Devine Lucifer ^{from} heaven into the pit of
infernall hell & hath chosen you for most
valiant angel. to the 2 say

Q anathema thou art welcome in the name
of the father & of the son & of the ho
ly spirit amen and by the virginity of the
blessed mary & by the virginity of the
baptist & by his deeds. to the 3 say

Q anathema thou art welcome in the name
of the father son & by the seven of
sacraments of the altar & our lord
Jesus christe gave to his disciples saying
take eat this is my body.

Pro angelis rego, pro quibus, et pro quibus
et non dei quo non licet homini nisi in
hora mortis, et de virtute sancti.

Thou make a cross due to the hostale & say
I venerationis sacramenti altaris et gloriam
sacramentis dei in iudicio christi quod quod
manifestatis mihi sine falsitate. Pro fallacia
et alia. Then say

Q an angel of god I command & manifest
thee by the sacramental names of god to
be not. Confess for man to seconds but

in the honour of god, by the vertue of the
holy ghost & by the reverence of the sac-
rament of the altar that you shew unto me
thinge not I shall aske of you & demand
of you. Thus saye.

O ye angels of god I comend: & charge you by
the almyghtie power of god the father & by
the power of Iesus christ his sonne & by the
incomprehensible wisdom of the holy ghost
& by the power & vertue of all the more
by me before resited whereby you are com-
mended to agree that you shew unto me
truly & playnly without any deceit of
thinge naminge or it is.

Licentia

O ye angels of god I comend you into the hand
of our lord god hath ordayned you to be my
and be you ready at all tymes hereafter to
come unto me whensoever I shall call you
in word or by signe.

[finit]

To make a spirite appear in a
Christalle

I doe send thee by the father & the holy
the son, in the beginning & the ending, the first
& the last, & by the latter dayes of judgement
that thou shouldest appear, in this cristall stone
or any other instrument at my pleasure,
me & to my fellows, gently & beautifully, in
fayre forme of a boye of vij years of age, in
hute or damage of anye of our bodies or for
& certainly to enforme & to serve me, with
any guyle or craft, all that we doe desire
or demande of the to knowe by the vertue
him, w^{ch} shall come to judge the quere
the doer, & the worker by fyre, amey

And also I send & ~~enforce~~ exorcise thee by the
sacrament of the altar & by the substance
therof, by the wisdom of mozys, by the sea, &
his vertue, by the sword, & by all the might that is
above the earth, & theire vertues, by the
O & D by I H S & by theire vertues, by
apostles, martyrs, confessors & the virgin &
moderis & the chaste, & by all sancte of men &
women, & innocents, & by theire vertues by
the angels & archangels, throned dominions
principales, potestates, virtues, & powers
& seraphim, & by theire vertues & by the
names of god ~~in the~~ Tetragramaton,

El, onfion, agla, & by all the other names
of god, & by thow vertues, by the resurrection
passion, & resurrection of our lord Jeshu
Christe, by the heabines of our ladye the bynne
& by the ioye whiche she hadde when she sawe her
sonne ryse frome deathe to lyfe, that thou shouldest
doe agayne in this crystall stone, or in any other
instrument at my pleasure, to me & to my
followers, gently & beautifully, & visiblie in
fayre forme of a child of xij yeres of age
without hurt or damage of any of our bodie
or soules & truly to informe & serue unto
me & to my followers, without fraude or guyle
all thinge accordyng to thine owne pleasure
me, whatsoeuer I shall demaunde of thee, without
any hinderaunce or taryinge, & without
coninuation be wode of mee thre tymes,
upon payne of eternall condemnation,
to the laste daye of Iudgement fiat,
fiat, fiat, amen / when he is ascended he
bynde hymself followe

I sawe the .ij. that also appeared to me & to
followers in this crystall stone, I sawe the .ij. that
wold worde asforesaid & the .ij. that
strayne the to daye in the .ij. that
vertues, I charge the spirit by thow
that thou shalt not departe out of this
crystall stone, untill my will be full

then be brought to light, I command the
the spirit by that omnipotent god, not con-
the angel set any fall to dybe Lucifer out
the heart of a sword of vengeance, & to
from joy to payne & for dread of such pay-
as he is in I charge the spirit, that thou shalt
not go out of this crystal stone, nor yet to alter thy
shape at this tyme except I command &
otherwise, but to come unto me at all places
in all howers, & mynute when & where so ever I
shall call thee, by the vertue of our lord Iesu
Christe, or by any coniuration of worde, not now
in this bode, & to shewe & tell me & my frende
what is in this crystal stone of any thing or thinge
we woulde see or knowe at any tyme or tyme.

Then say as followeth.

I charge thee by god the father, to shewe me
what is in this crystal stone & to shewe by to tell
me the truth whether there be any treasure
there or elsewhere & to shewe me it by the power
many fold from the power of earth, sea, or
heaven, or of hell. IIII / / / Amen

Then have a true answer of goods or silver
or treasure in the earth or to have the same.
God be the grace of a man or woman at this
3 dayes after the burying & be sure to know
the name & they say as followeth.

I have been thinking much lately
of the many things which I have
done, and how they have all
turned out. It seems to me now
that I have been very foolish,
and that I have wasted my life.
I have been so busy with my
work, that I have had no time
to think of anything else. I have
been so full of pride, that I have
not seen the faults of others.
I have been so full of love, that I
have not seen the faults of myself.

I am now old, and I am
weak. I am now poor, and I
am alone. I am now sick, and I
am dying. I am now lonely, and I
am sad. I am now regretful, and I
am sorry. I am now humble, and I
am grateful. I am now peaceful, and I
am happy. I am now content, and I
am at home.

Ne habendum est quod sine equo velocius
quin te roma ab anglia ad iherosolimam sunt ad
alexandria portare in hora poterit sine
frando mora dilatione aut moramento anime
aut corporis. **I**uxta sub amens et facit
subsequens in camera tua hora et et eis dei
et tunc in eadem hora in instrumentis intra
circuli et regis et vultu in curia pater bps
dicat et sequitur. **C**onfirmo vos sponso bene
nobis et demonibus in ore et te pater omnis
plage dñi et rōis p infirmitas dei pater
potencia p infirmitas dei filii sapiens, et pater
infinita dei sponso pater clemencia p integritate
gloriosi regis marie matris dñi mi **I**hu
xpi pater omnis humilitatis fecunditatis et dolores
omnis p mortis omnis filii dñi mi ihu xpi et p
sponsa dei et templi in morte eius pater
obsequium solis et lune in eius passione p omnia dei
nomina et pater pater p hoc non tremas et indubitas
tetragramaton qd in ambo meo est scriptum, et
p tremens diem iudicii pater statim venietis et
affertis vobis equum vultu qui sine alio
frando dolo aut moramento corporis aut anime mee
me ad aliquem locum portet sine ulla dilatione
aut dolo ipso concedito et pstante qui vult et
regnat in sempiternum **A**men.

quo ter dicto iunge oculos in sanguine hostilium
et vultu pater omnis nobis omnes dñi et lune
vultu pater habens quo a pater desiderare debet

ut ipse tibi eum decedens tunc ille ad te distendat cum sit
alligari poteris. **Comisso te equis bonis et**
velocissimis per hoc vultu vestro quibus astrictus es
hinc veni et per hoc nomen dei invictum **tetragon**
quod in armis meis tibi demonstravi, vultu eius in ipso quod
absque aliqua lesione faciens te vultu ut temptationem
quod licet non committas me in via aliqua horribili
sed bene pacifice velociter et honeste me ad tale
locum distendat sine damno corporali. **teq; astringo**
per omnia reliqua et per infinitam dei potentiam et
clementiam et vultu sine modo **tetragramaton**
quod meum mortuus es et equitans et fidelis absque
preceptis permanens in isto loco assignatus quod ipse te
equitans, et me vultu in omnibus istis perficiat
per potentiam et potentiam dei mihi **In xpi**
qui vivat et regnat in sempiternum Amen

Deinde per te et omnes alios principes
hinc veni et ipse ad te distendat
tunc frater sine in manum tua
accipere poteris et per te poteris
in preceptis dicendo tunc ipse vultu
et statim in aere te distendat quod
ipse vultu et cum ad locum venis
ubi vultu per te equis in loco
venis et dicat in distendat quod
dicat. tunc vultu quod vultu
sed tunc ne poteris venis
et me amplius equitans in preceptis
ab eo per te quoniam ipse tunc amplius
obediens vultu sed poteris vultu

requit in
firmis f. f. f.



De p[er]sonis s[an]ctis cognoscendis m[en]tal

Et cognoscas q[ui]n v[er]i s[un]t s[an]cti q[ui] falsi
Astringe eos ad c[on]fessionem ut omnes s[an]cti
v[er]aciter obedientia faciant eis scriptum
ostendendo et am[er]um planctumq[ue] regit
ut gem[er]e flectent et hoc in magnum dei
tetragrammaton honorificent, et m[en]bris
sine mora aliqui gem[er]e flectent sed in p[er]p[et]uis
commis. t[er]re p[er]legit, ut q[ui] tunc non obediunt
et r[ati]onalia fuerint, eos s[an]ctus esse s[an]ctus
damatissimos et superbiss[im]os ac fallaces

The best meane to attaine unto the knowledge of
 Alchemy is to the principles thereof is by myne
 admitt to set apart all the desires of our owne
 will is nothinge but vaine & superfluous consuming
 money & spendinge time and to frame to the
 knowledge of that magick, without the will in
 my indymet except a man be taught of him
 that hath the use of it so that so many so
 the profit comparative method & in the use of
 it talke as easily for a man to go to the effect
 knowledge thereof as it talke for him to
 knowe a man without matter as manifested
 but to go to the matter he must first get
 the eye called Collexio to knowe by eyes and
 call by the eyes of the eyes from amongst in to the
 sight of the in the eye amongst some he
 is one called Harmonia hearing 3 names for
 the Sacraments call him becoming the first
 call him becoming & the sacraments call him
 becoming he is the kinge & the & the kinge
 him in the regions he appt in the form of a
 knight in red apparel & his horse red & the a
 Dukes crown on his head he will give him any thing
 of things past present & to come, he is able to know
 the transmuting of metals to make the elixir
 & to bringe the the infirmities in the world to make
 it in 3 dayes the red stone as it is said so is it true
 for it is to be found in all places both in the earth & sea

Imprimis fac ritum in hoc in camera tua quia ostenda
 vultu circa lectum et alius ad mirandum ita ut ex uno
 in alium transire poteris hoc de causa quod demonibus
 sunt dantes fallaces et sepius se in speciem mulieris
 transfigunt quod desiderant et facto in communi
 pro amore fallaces desiderium tuum faciunt igitur
 nota quod si non sit omnibus sed solum molit ritum
 ut vult. cum in hoc agitur velut ritum ritum
 in die et hora quod et die et septem sed per ritum
 quod in muliere habetis quamvis velis scire
 poteris, et tunc isti spiritus vel sunt lesina uterentur
 velint, et in vis opare fac hoc modo procedo
 Sextum ritum duntaxat duntaxat sunt die

Comito vobis spiritus **Ragat Sathan et**
Astoth per spiritum domini patrem per spiritum domini
 filium et per spiritum domini spiritum sanctum per beatissimam
 et statum maria reginam per omni ecclesiam militiam et per
 tremendum diem mediam **Et Comito** vobis spiritus
 demonibus et per sigillum quod hic ostendo, per enamatum
 sanguinis a latere **Ihm xpi** per scissuram
 vultus et templi in passionem domini nostri **Ihm xpi** et
 per virginitatem humilitatem et fermitatem beatissimam
 matrem genitricem dei et per omnia sua nomina, et
 per illud ineffabile nomen **tetragrammaton** quod sit
 in septuaginta litteris scriptum, et in amulo meo insignato
 positi, quod tunc ad talem mulierem vel virginem **.n.**
 accideret festinatis eam in amore meum ita accideret
 faciat quod me commendat in vigilando gestat quod ad
 desideria peruenit per se et voluntate mea faciat
 presentem deus quod mecum vinit et regit **Ihm xpi**

Sed in tali sit dicat qd tunc talem mulierem sibi talis
 viri nominando ea patet et mater eius mihi
 relictis et aduentis et sine fullione sine delectatione
 transformaret sine mora et alia dilatione ea
 dicitur in aspectibus et in gane comra dicit
 intrare faciat absqz lyfura vel dnm corpe
 p. in non f. ex q. t. d. omittit et regnat in ista tunc
 Qd si aperire voluit non tunc p. lege et qm
 voluit ad te portabunt qm in videris in
 intrare circum et ad vultu iet et si voluit
 portante ei scriptum in lamia et tunc qd ea
 p. qd si pacifice sustinet et tunc qd qm
 est sed si fugerit tunc in gladio p. habet
 p. et si p. et tunc qd tunc qd est et
 statim fugit et tunc item f. et f. et
 desiderium habet.

a train
 ti
 obliqu
 uo va
 bits
 rezech
 t m f m f m
 tigne
 and inde
 t m f m f m
 and sa
 m f m f m
 t m f m f m
 t m f m f m
 t m f m f m

fac vivat in terra in camera tua et in sanctorum
 requiritis hora vis intra in et con apostolorum die
Contra vos Almazin et Elitona sunt benigni
 et amicitiam dei potestate sapientia et eloquentiam et
 bonae marie virginis digne et humilitate et fir-
 mitate omni et per omnia mea in mihi **Amicus**
 et per hunc diem iudicii quoniam omnia seclusa
 discordia inter **U. F.** Amicitia laborat
 facere sine fallaciam aut fraudem sedemque
 concordiam faciat, quod si propter meos me-
 litis et non proficis deus vos condemnat et
 deponet supplicio eterno cum si contemnit
^{nomine} et sapientia virtutis, ipse pro tanto digne
 magister et doctor **Amicus** qui in unitate
 vivat et regnat in sempiternum Amen

Intra concordiam et expletis omni per quod
 vis mea istos sunt videtur in potestate, sed
 mentis fuerunt per insistentem separationem digne
 Contra belial Astoria et peritiam per discordiam
 et hunc diem iudicii per humilitate et
 firmitate tunc meo Regibus per nitens referent
 et arguit et omni in rebus angelos et angelos
 et illud indicabile magnificum admirandum in di-
tetragram quod in hoc scriptum est et peritiam
 septem versu 7m per discordia et essent per amicitia
 et per discordia inter invenit est et in ambo meo
 misericordie in signis quod tunc inter et per discordia in
 et peritiam somnibus et seminare faciat sine mora et
 absque fallacia aliqua a litis deus in supplicio beget et tunc
 hunc per quod meos obediens preceptis qui in deo
 patre filio et spiritu sancto tunc per quod tunc in deo
 peritiam discordia sunt inter 3 dies



Ihu xpi, et passionem mirificam et consolationem
in levis et per hoc indiciale nomen dei
tetragramaton quod erat in fronte moysi con:
te princeps elias et in spem domini
assignas in quatuor dnm in inferioribus
sed de superioribus qui in potentia ad terminum
vite se invicem placet, fideliter de questionibus
respondere, non motione non silendo non
faciendo faciendo, sed docendo et fideliter
amici de questionibus et interrogant in respondet
et ego te admo et per tres dnm efficit
et statim ingrediatur et dnm istum dnm
invenit magna ex parte nisi pariter a
non hinc dnm fuerit. Atque testimo te
et tibi in xpo et dnm istum benedictionem
et per omnia ista realiter supradicta per dnm
qui vult nos est indiciale dnm et monitus
et servus et ignis Amen

Hoc tex dicitur et dicitur tunc quia
dnm et dicitur et in xpo in de
vni quo facto dnm inpta vni
vni et tunc stabunt ad audientem
verba tua tunc dnm

Confirmo te spem in xpo et spem dei
potencia et per **Ihu xpi** miracula
et per illud ineffabile nomen dei
tetragramato quod est in dnm et scriptum
omni statim quatuor hinc locum

Quem ingressus es tunc principis vite
et metz commutationis magna operas
nisi a me prius fueris licentiatu et
migi fidelis de quibuslibet quorumq et
quandocumq te exposituro, sine fraude
fallacia vel falsitate aliqua in responsis
et te clausu sit me plangit, et migi
necitate de quibuslibet respondens, quod
in qui venturus est indicari vobis
et mortuos et penitus de igne Amen

Sequitur Circulus
in xxiij sequentibus



Clavis spu
Impio & haret

ob d b q t f e R U J V H F C H

~ x p neon

Si sunt qui sciunt leges & decretalia. Si vero indicant
ad humanis corporibus laud ad locum atq; quod
indota omni ymago ynhat
Principio nobis p patre filium et spu scto q
ista nomina dei agnos meminos ysymmie
vitulus omnipotens pons et ostendatib nigi
rectu indicat et et decretalis mo pfecte fuit
leges et decretalia est.

[illegible]

Si sunt qui asportat hominem vnuq; voluerit
 femina 7^m dies atq; fornic^r effuge et impone
 linamota nova deinde ito ad locu^m n^ocessariu^m
 et paratu^m tunc die. Con te minyat p
 ipso den^o qui ferit re^u et leu^a salubris
 mittit nam qua^m minima minima faciat
 ut omni^o veniat in pulva forma equo^m
 nec mo^o nec aliquo^m ledent^o d^o d^o et
 admatib^o sam^o omi^o hora ad quicq; locu^m
 voluerit. Et statim p^oab^o equu^m parat^o
 qui te ducet quo volueris

hi sunt qui resuscitant mortuos qui vulneribus
et xx dies terram ambulet vade ad sepulchrum
eius longe unguit in oleo tunc dicit
Mereñs tibi xpxio p dñm rēli ē p ista mē
xpi fñs carnis genitor saluator et fr̃
qđ mñt vulnero xpxio tibi et resuscites mē
n. et loqñs p dñm et respondeat mihi
veritatē de omnibz qñqz interrogabo

These be the best dead men, when God
 will it by the dead they may walk with the
 you and the year of the dead, amount to the
 number of the year of the dead, amount to the
 by the year of the dead and by the year of the
 of the year of the dead, amount to the
 that God do not in the year of the dead
 that God do not in the year of the dead
 that God do not in the year of the dead
 that God do not in the year of the dead

their

Out Comixatio may seeme for the all so
that they use the reuerend angell in
the circles therefore I will only set
downe the first names and the reuerend
3 qualities as shall follow

X p x x b m g 7 5 7 8 8 x
5 5 8 7 5 7 noon

These are the physical and ethereal and
the same philosopher demonstrate

but when they practise to immortals
these things they must anoint the
body with oil

And now
helly Coronon

q^{re} v^s G340xt BB 6xc 67 n 4 y neon

Hi sunt qⁱ amant dno et omni homi & omibz
 arguunt vnde ad domo vno sing dno
 desiderat et dicit. Nemo vobis p^o vobis q^o
 vobis in vobis et p^o ista vna r^o non manent
 et sine amor thodo ymagos suos ymaser
 ut vobis in vobis et et et et et et et et
 monentis in amore men et me diligat
 et p^o vobis ab eo p^o vobis feriat et sine
 mora et q^o vobis in vobis in vobis
 accommodat q^o vobis et vobis
 vobis

1502
H E F F S L e q h neon H

to fight with an hundred men

N C 4 R A A O C J o t o . R

Isti sunt qui pugnati tota C. homines in
tali loco in quo volueris eis obviare.
dixit lancia et fuge in terra et dicit
Antea secundum tota Inductor voluit prius
ut ostendat mihi vultus vestros et
Iam omnipotens et vobis omnia et
ista nomina in me fuit per prius
et nominibus meum bonum et ibi
ut veniat in defensionem meam et bello
meum in conspectu spiritibus

IIINP) 4 X II 3 Meor

Si Et 7 7 7 7 7 nson

Hi sunt q' libent hominu de carere. qm
voluntis aliqui et carere libent
vade ad legu in qm solent venire et
pore. in karulob palmaru in trib p'tibz
carere et de duxus signis ditzatus
to ad p' dom nam et p' hoc p'vort
et mematis ad me vol ad alindrominu
meo tot bobis p'ceptu fuit tot u. de
carere libentis et p'vort voluntate
moderato illud feriatib

$\frac{7}{8}$ 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 neon.

Isti sunt q̄ faciunt mulieres ardere in
 amore. Vnde ad lectu apte libri et dicit
 Eon te mixemirum cum 2 i scribis tuis
 et q̄ nomen q̄nripi dū et q̄ dū mon
 et q̄ ista mea q̄runt legib omnia
 edocentib q̄ scribis nobilib et foratib. n.
 mulieru q̄runt in amore nro et
 ego habeo et mihi vniatib in ea
 forma in qua p̄ceptu vobis fuit et
 sint quæta statim faciatib q̄ inbo
 et mihi obediatis quædāq̄ vobis morando
 omne velle mon in vobis et illam
 p̄laidē bonam repellatis

21/1004 abmocoxx x neon

Isti sunt qⁱ exultant h^{oc} et amittunt ad
 quod voluerint, p^{er} h^{oc} manent ante o^{mn}i^{um}
 solis et d^{omi}nⁱ z^{er}culo meren^{ti} vel m^{er}ito
 m^{er}ito m^{er}ito d^{omi}nⁱ m^{er}ito p^{er} m^{er}ito
 t^{er}re^m et t^{er}re^m p^{er} d^{omi}nⁱ d^{omi}nⁱ et
 d^{omi}nⁱ et p^{er} ista m^{er}ito h^{oc} fortis
 salubris salubris h^{oc} et m^{er}ito
 m^{er}ito p^{er} m^{er}ito d^{omi}nⁱ et m^{er}ito q^{uod}
 d^{omi}nⁱ q^{uod} voluerint p^{er} m^{er}ito q^{uod}
 d^{omi}nⁱ voluerint d^{omi}nⁱ et m^{er}ito
 p^{er} m^{er}ito m^{er}ito

IT II c B o c B Heon

Si sunt reges potentes qui demonstrant
 et faciunt quicquid voluerint, Gilbert
 faciat et videtur quicquid voluerint
 Imperio dicitur Con. dicitur Asserore.
 Asteroth. bylethym bileth Hebelgi
 berith, laza. 7 rone. laz reon
 Farzath, lazazykim Thalgna natimim
 9 dicitur dicitur quod ista omnia Algramay
 laza didragramay quod natimim dicitur
 dicitur mundi quibus sunt omnia fallacia
 michi respondentes et respondentes quod
 cupio habere audire aut videre et
 istas res. dicitur rone et rone et
 respondentes michi et sunt quicquid dicitur
 ad me sunt amara, et feriat omnia
 et rone michi respondentes dicitur et
 respondentes omnia et me a
 dicitur interrogata et et et et

Epistola mei et kope q. neon

Hi sunt q. faciunt mulieres se scq. nobi doctores
expi libet et di. non tam multos muros to.
vob q. ista noia gan vomo et aduatis migi
n. mulierum sunt lesion corporis aut anime
et sunt aliqua molestia venialis ad ea in
pmbra forma incontinete et sunt mox in
obediens f. f. f.

Handwritten text on the left margin, partially visible and illegible.

Two horizontal lines drawn across the page, likely indicating a section or a header.

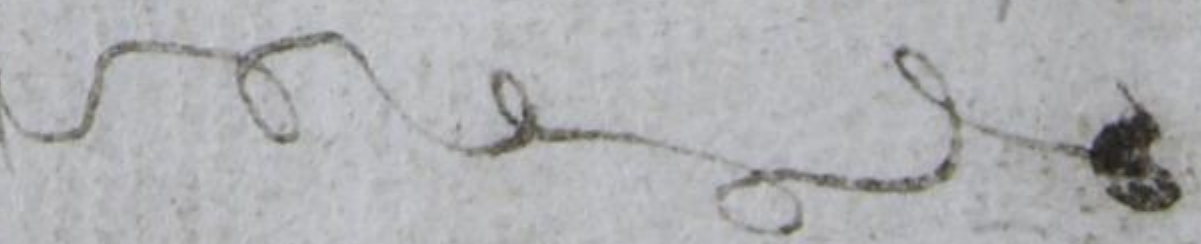


Let manerly hart and solace feede till death
Glorie. God anker and will of mifer & breath

abte f. y. b. f. i. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.



I may not meet and name to dust. There is nothinge so free
Liber forer lot and in some report. God's hand to the end



Handwritten text in a cursive script, likely a historical document or letter. The text is faint and difficult to decipher due to fading and the age of the paper. It appears to be written in a single column on the left side of the page.

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Dealy to hye I charge to the non mention
or feare of the clene what shoulde thou be
be good or evill feare or barriere infernall
or mentall misfores or what shoulde thou
by be I commaunde & charge the that thou
come & appeare to me to my compeynyng
& that thou never take rest till thou come
I appeare one to maye and that thou
obaye my miboration I charge the by
the by the vertue of the ~~comm~~ ovrone
of thonne that was sent down o' lord
Jesús thurst hand & by all that on was
~~made~~ brought on wrought in heaben
or in earth And by all the names of lord
Jesús thurst & by his blessed perffion & his
wonderfull assention into heaben I charge
the that thou come & be obayd unto me
in payne of ewylastynge damnation and
if thou come not to the toye of this
woale w't in the power of condempn the
before the face of god without any more
refuge agayne or resceit thou come
to the place accounted to stand before
me to my compeynyng in a feryer forme

and lincoln I charge the by the fyde name
 of our lord Iesus christe and by the by the
 by the vertue of the mercuries that our
 lord in coma of galatye by the by the
 swate that our lord swate by the bitter
 sweete that for drinke by all that
 our name sayd or mayd by him or by
 his name by the blessed anyll the
 fads for him I charge the what man
 of seerit so our hon to that thou co
 not out any lot or delaye or reat
 dissimulation or falsed in, eayn of
 rondering for enen more also I
 bynde the that thou toms nothing
 to me or to any
 the name of god that I take the
 bynde the by god in a searce of
 lady by the blessed name of
 our lord on searce

By the blessed Sacrament of our Lord
Jesus Christ & by the Baptism of
man or that shall be for
the greater sake of some
I bynde the by all the virtues
aforesayde that thou verily
wrest in a few forms
visibly and not fearfull [amen]

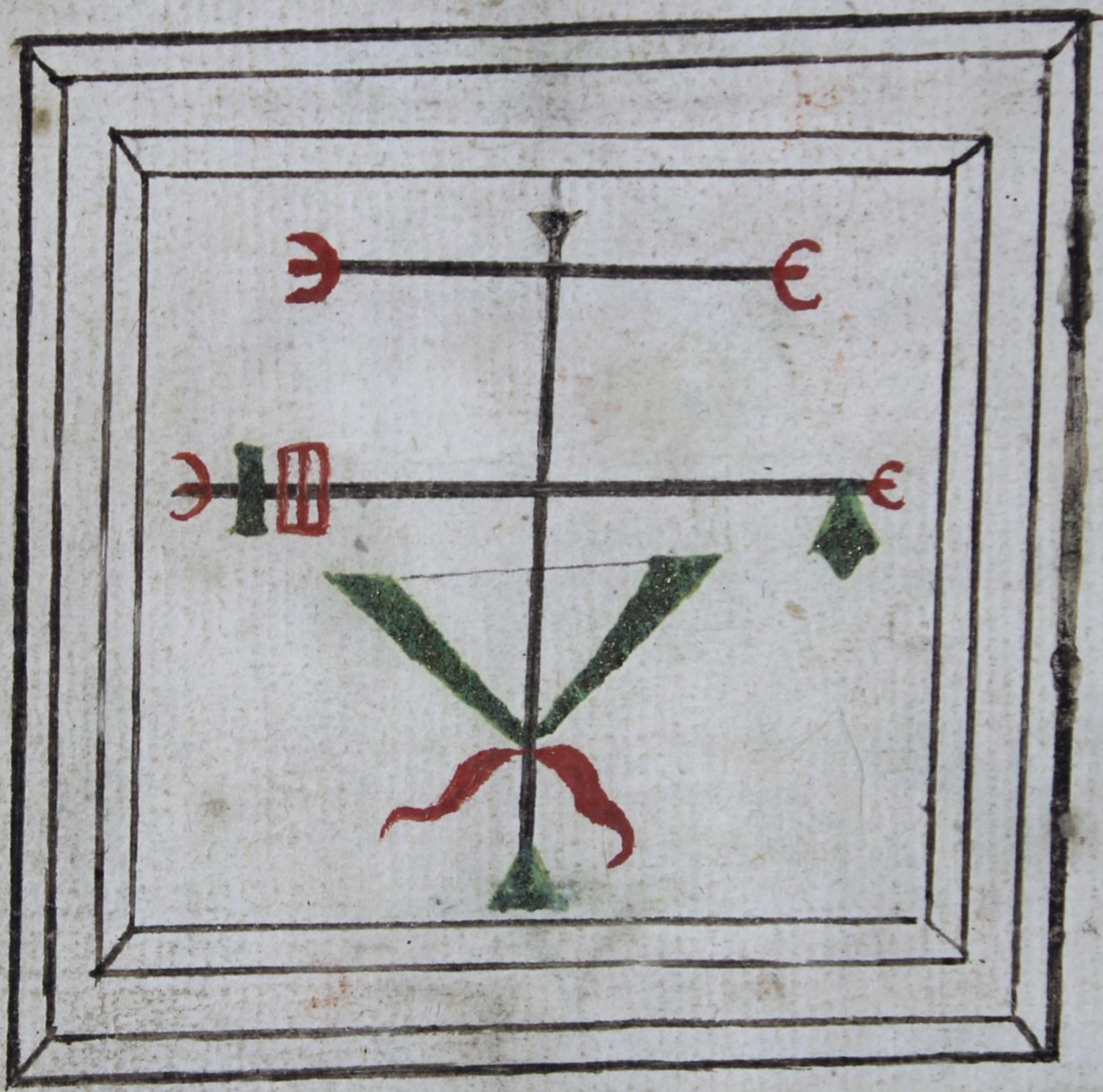
10 28

10
2
Howe friend in all respects



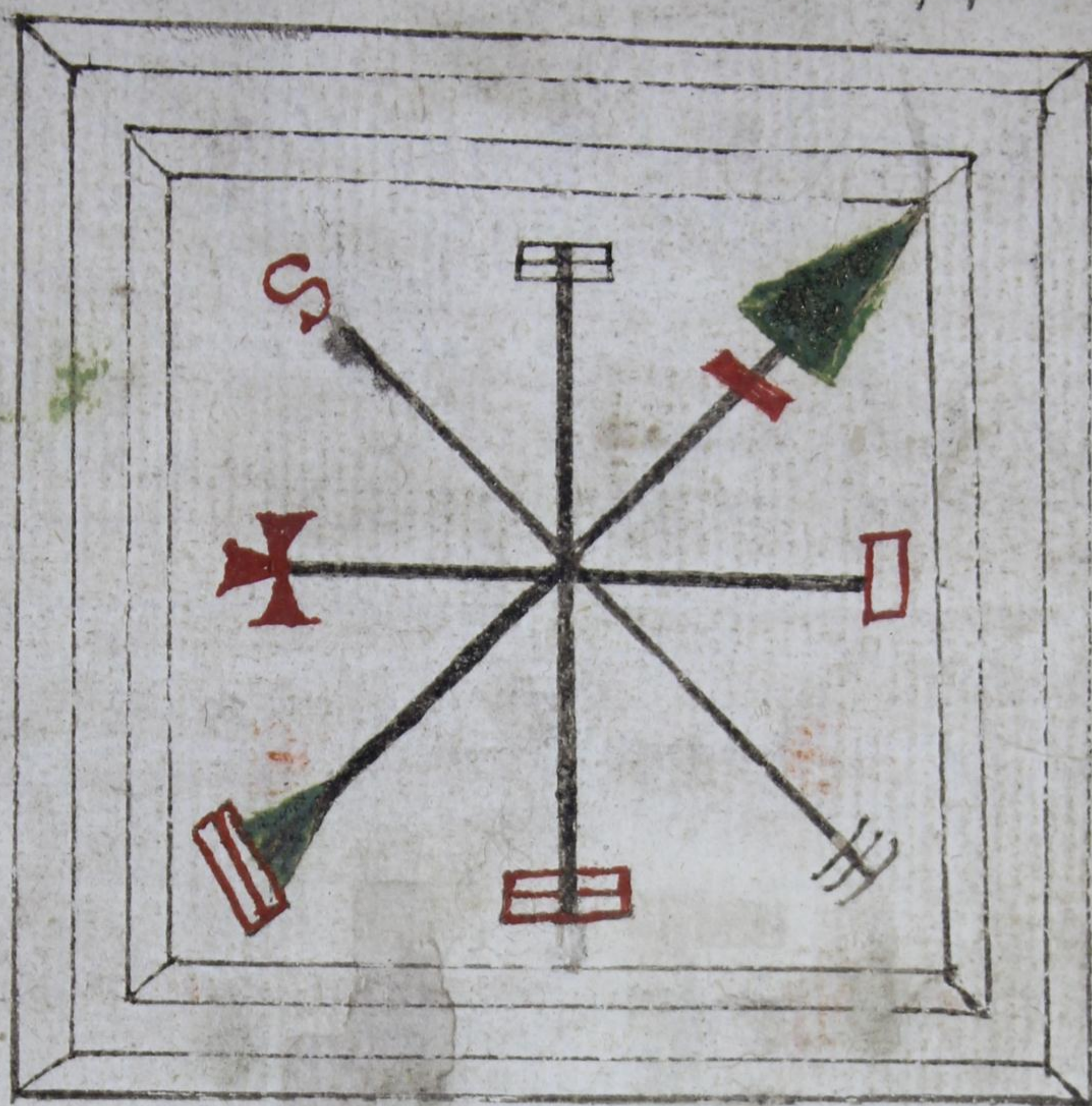


...dgo



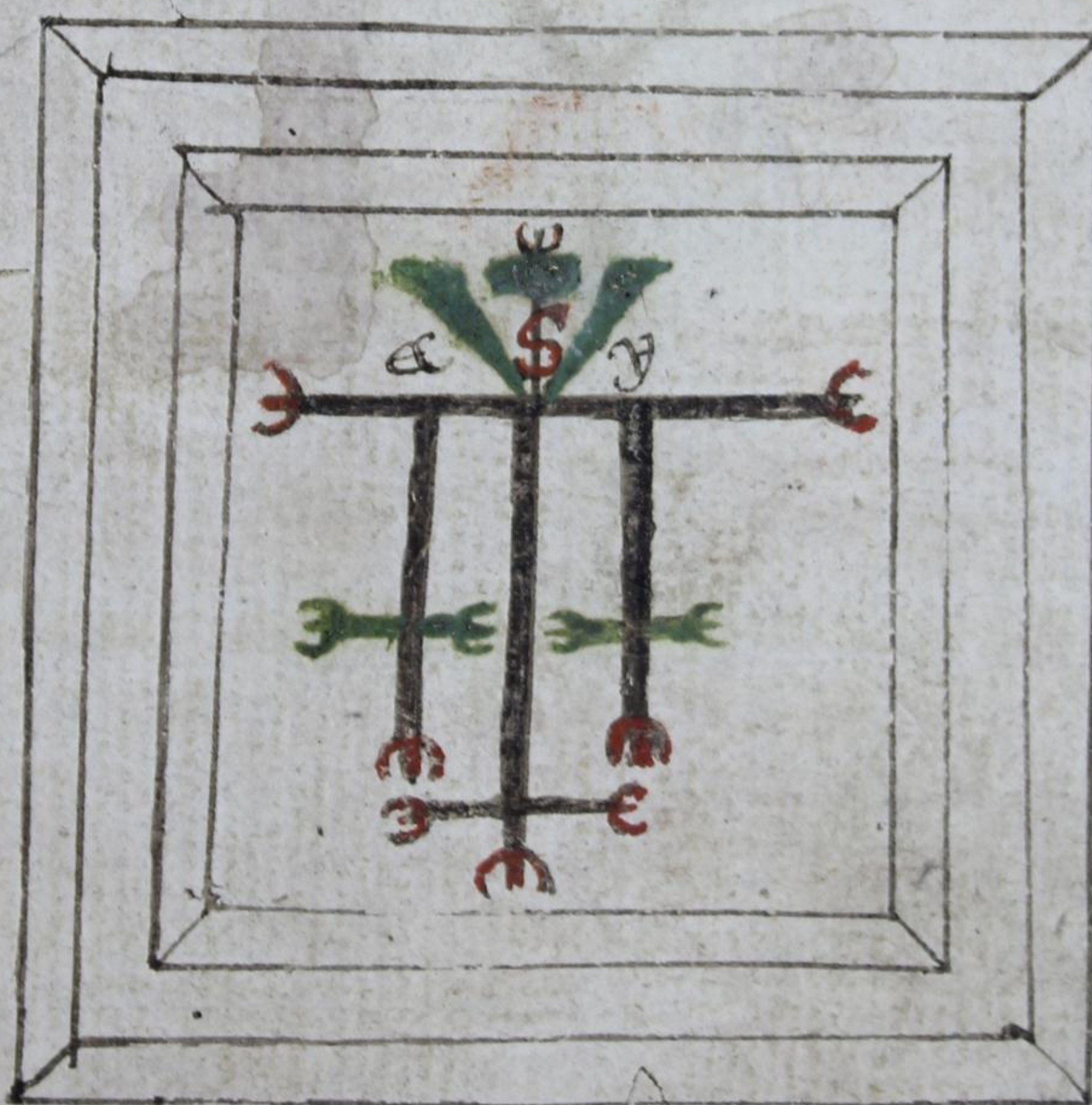
Hanc tabulam legentem tulit angelus domini danieli cum in leone
 vitam servaret dimittens et dixit ei hic summi dei est tabula qua
 si inspicieris nullum malum tibi eveniet scribi in parvis cum finge-
 rem virginem, tunc suffragia ut postea datus est. Virtutes sunt
 cathedras et vincta diffundit gladius in pectus inter, pectore
 hominum quod nunciat pectus foras, fides, fluxum sanguinis et omne
 dolores mitigat et omnia demonum pignora defendit.

Divine tabulae



tabulae
culpe in dno
pnto in fignis
mactis in
mate fti pnto
et pnto in
est falsu est

et est figura
in celo videt
in hnt et te
fctio hnt
rotationibz et
bilibnt et



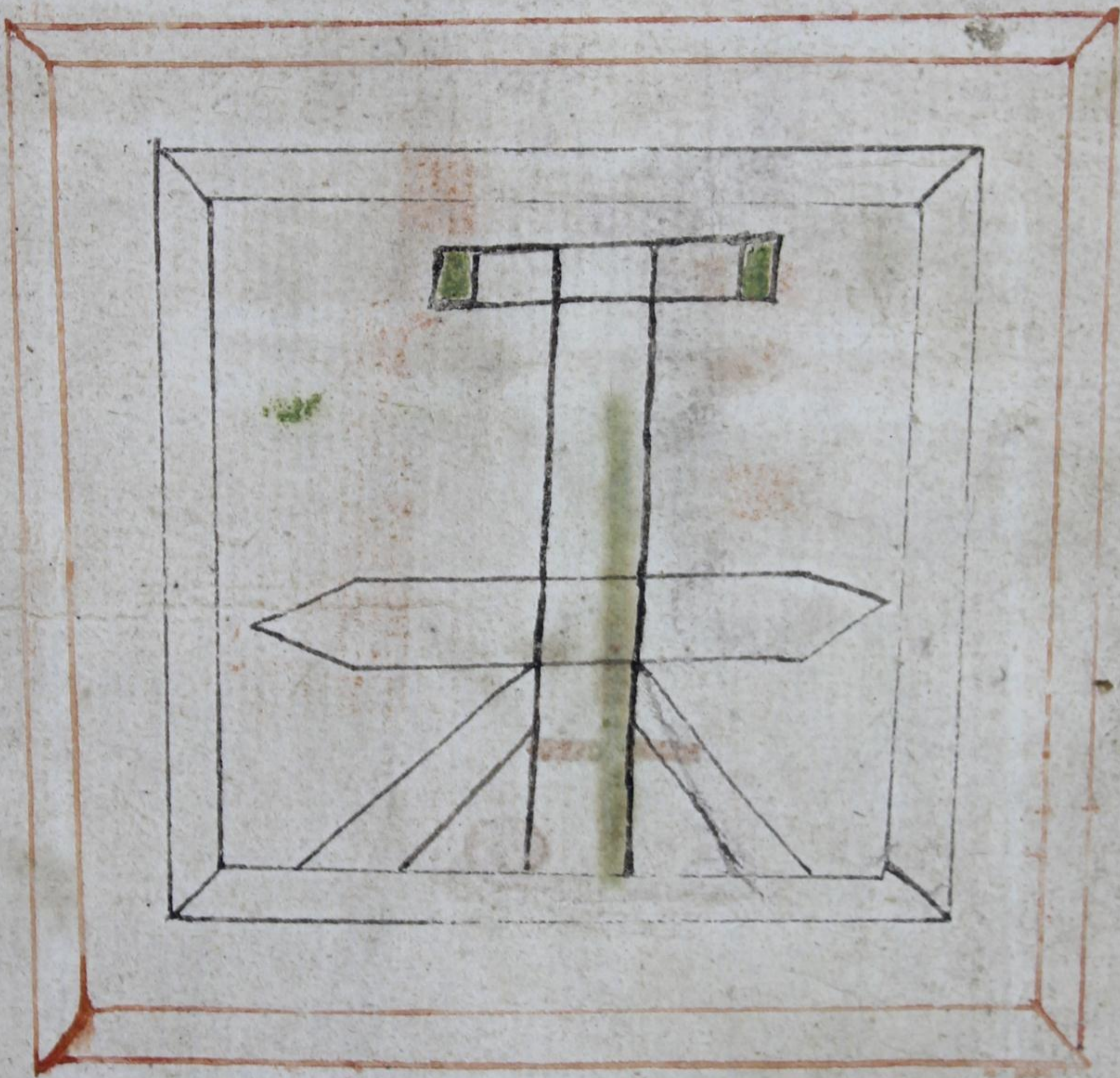
Exemplis que
antio hitis
a fignis fignis
rogant a malis
ab fignis de
fignis de
liber et myte
in neno pnto

et in leoni
est tabula que
pnto in fignis
vntatis pnto
mte fignis
fignis et om

Ista est figura que tenet Aron in fronte. et ponitur
 et facit eum ducere et debet scribi in parva ungula
 vel in Aron in signo **W** **M** et sanguine draconis
 in die **q** hora **i** **C** **6** et fit sub **Y** et suffragetur
 a postremis dicitur. Et sunt virtutes inimicos
 visibiles et invisibiles vincat et qui habet et per
 virtutem habebit, fortis erit in bonis et sepe letitia
 a yonsto all. euy mdd



Ista figura dicitur sigillum salomonis fortissimum & quod omnes
 spiritus malignos in viola aquae constringat et inhiat
 accipe purgam virginem et scribe in mēia nocte
 sanguine nigri galli virginis hoc sigillum et sit in mēia
 nocte **XC** resurre et sub signo **MC** **IX** et sit
 posterius dicitur fac se sit vntes amicitia
 malicia quod hominē conuincat si in ea tangeris
 in aquis nō peritaberis et nūllū alī habet vntes
 Nec eo pot' ludo et manu and manu



with of blood of a black...

figura que sequitur confixus esset in pargone vel in antro
 pargone et sanguine alba columna in resurrectione dñi
 in media nocte sed ante secura et dñi ihs xpi
 pargone ante suffragatione et post secura et sequitur
 dñs Illuminatio. benedixit anima mea. exurgat dñs
 dñs Indivm. omnes gentes plaudite. benedixit omnia
 opus dñi. postea in mundo vultu refusa vultus sunt he
 sem est in acon ad totum ligamentum, amantia omnia omnia
 pargone in mios se pargone, ab omni malo te servat et defendit
 hec figura ab idem vultu erat in fronte dñi omnipotentis







against evil

and evil
of the

for signum contra

malefices et omnia
famula valet



for signum
of the

habens in libro contra te valet







